## Pali Text Society.

### Journal

OF THE

# PALI TEXT SOCIETY.

1884.

IDITED BY

#### T. W. RHYS DAVIDS, PH.D., LL.D.

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW

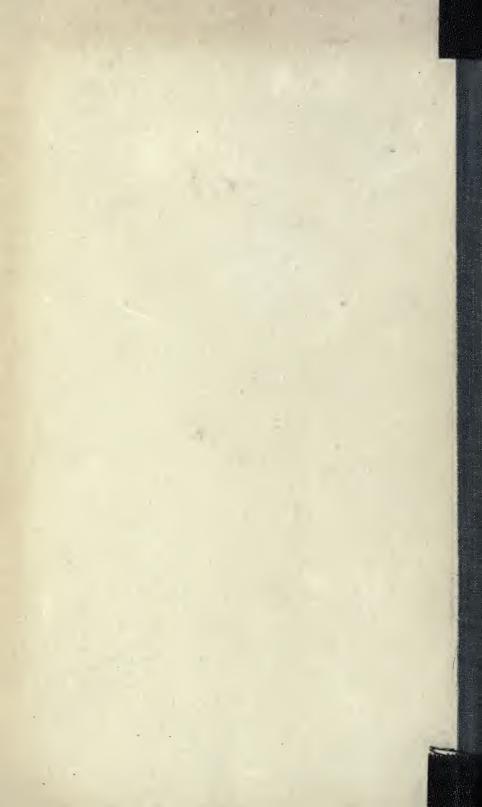
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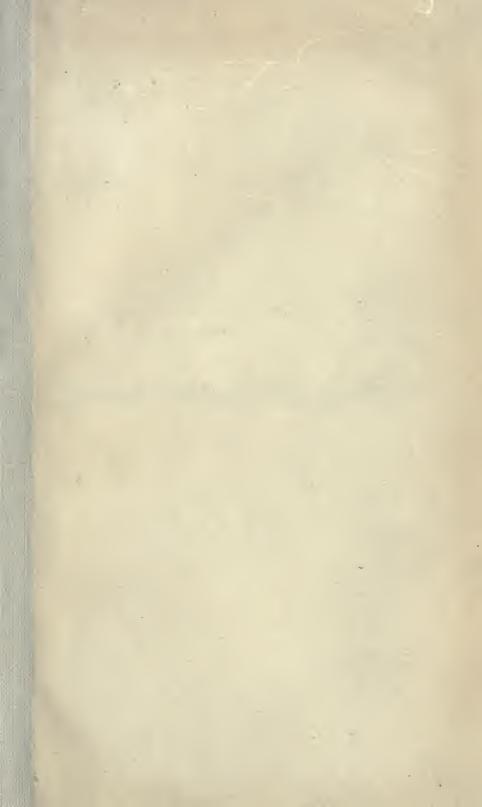
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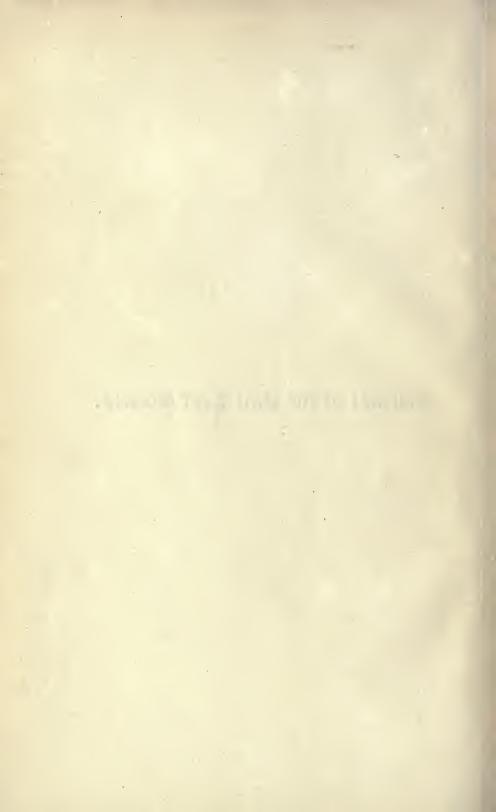








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### T. W. RHYS DAVIDS, Ph.D., LL.D.

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

PROFESSOR OF PÂLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.

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## PÂLI TEXT SOCIETY.

#### COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

DR. MORRIS.

PROFESSOR OLDENBERG.

M. EMILE SENART, de l' Institut.

Managing Chairman-T. W. RHYS DAVIDS, 3, Brick Court, Temple, E.C. Hon. Sec. & Treas. for America-Prof. Lanman, Harvard College, Cambridge, Mass. Hon. Sec. & Treas. for Ceylon-E. R. Gooneratne, Esq., Atapattu Mudaliyar, Galle. (With power to add workers to their number.)

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 1900 pp. have already appeared. The accession of about fifty new members would make it possible

to issue 1000 pp. every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pâli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

<sup>\*\*\*</sup> Subscriptions for 1885 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pâli Text Society." (Address: 3, Brick Court, Temple, London, E.C.)

### REPORT

OF THE

### PÂLI TEXT SOCIETY FOR 1884.

I have again to congratulate the members of the Pâli Text Society on its continued prosperity and activity. I had last year to report that the five-guinea subscribers had risen from 18 to 39. It has now further risen from 39 to 56; and though many of the one-guinea subscribers have fallen off, we have received so many accessions that the total number has now risen from 72 to 85. To these numbers for Europe and America we have to add 6 five-guinea members and 70 oneguinea subscribers in Ceylon; besides which I am able to announce the appearance of two new names (those of Miss Horn and of H.R.H. Prince Prisdang) in the small, but very important list of the donors to our Society. This is very encouraging; as it is not too much to say that it makes the final success of the undertaking a practical certainty if only the work of the Society be carried on in the future with the same energy as it has been in the past.

It is, however, scarcely necessary to say that we want new subscribers, and that especially for two reasons. It is very desirable firstly to increase the extent of the texts issued every year. For 1882 we distributed to each member 496 pages, of which 138 were a Jain text. For 1883 each subscriber received 424 pages. This year we issue 464 pages of our own, and are also able to present to each subscriber for the year a copy of Professor Fausböll's

edition of the text of the Sutta Nipâta, consisting of 230 pages more. I should much like to be able to issue 800, or even 1000 pages every year. As the Society pays nothing at all for management, this might, I think, be accomplished if we could obtain 200 subscribers in Europe and America. An incidental advantage of this would be that we could issue whole works, instead of parts of works, each year.

Then, secondly, we cannot conceal from ourselves the facts that some of our subscribers may fall off in years to come. We have already lost by death two good friends in Dr. Muir of Edinburgh, and Dr. Burnell of the Madras Civil Service; and a comparison of this year's list with that of 1882 will show other defections from various other causes. I do hope, therefore, that our members will not neglect to push the claims of our Society among their friends whenever they see a chance of doing so.

Our issues this year are:

- 1. The Abhidhammattha-sangaha.
- 2. The Tela-katâha-gâthâ.
- 3. The Dâṭhâ-vaṃsa.
- 4. The Pañca-gati-dîpana.
- 5. The Sagâtha-vagga of the Samyutta.
- 6. The Sutta-nipâta.

Besides a very interesting and valuable paper of miscellaneous Notes and Queries by Dr. Morris. This, it will be seen, is a more important list than we have hitherto been able to show for any one year.

As regards the first of these, Professor Childers, who would have welcomed our Society so warmly had he lived, was engaged when he passed away in preparing an edition of the Abhidhammattha-sangaha, and had transcribed the first four chapters. Professor Fausböll, into whose hands the MS. had come, was kind enough to allow me the use of it. During the year, Mr. S. P. Da Silva Goonesekara, Muhandiram of the District Court at Mâtara in Ceylon, sent to me a transliterated copy of the whole text as found in the Mâtara MSS. I was very glad to get this manuscript; for,

though it contained some mistakes, and though the punctuation and division of words were not such as to allow of its being sent in to press as it stood without corrections in nearly every line, still it was on the whole very accurately and carefully done, and was sufficient to form a reliable basis for an edition of the work. I collated it with the four chapters of Childers, and throughout with the complete text as printed in Burmese characters at Rangoon in 1882 at the Burma Herald Press, and corrected the press myself. We have thus been able to give, by our united efforts, an edition of this important abstract of Buddhist psychology and ethics. The author was Anuruddha Thera, who is believed to have lived at Pulatthi (Polon-naruwa) in the twelfth century of our era. He was also the author of a didactic Buddhist poem in classical Sanskrit, now called the Anuruddha Sataka, which we hope to publish in the next issue of the Journal. letters R., S., and C. in my notes refer to the Rangoon edition, Mr. da Silva's and Prof. Childers's manuscripts respectively.

Very similar in character to the Anuruddha Sataka is the next work of this year, the Tela-katâha-gâthâ, edited by Mr. Goonaratne, the Atapattu Mudaliar of Galle, to whom the Society owes so much in many other ways. As he states in his preface, the date of the author is unknown; but the style of the poem clearly shows it to belong to the same period in the history of Ceylon literature to which Anuruddha belonged. It is evidently written by a Pâli scholar, who also knew Sanskrit. Only such a man could have constructed in the elaborate and beautiful metre of the poem so delicate a specimen of mosaic-work in Sanskritised Pâli. The thoughts expressed are not unworthy of their exquisite setting, and we ought to be very grateful to the editor for having given us so striking a sample of the literary work which the scholars of what I may call the Renaissance period in Ceylon were able to accomplish. Professor Pischel of Kiel was good enough to correct the first, and I have myself corrected the remaining proofs of this work; and the text, in spite of its difficulty, will I trust be found correct.

Several beginners have expressed to me the difficulty

which they had experienced in their first attempts to read the MSS. in the Sinhalese characters. I have therefore included in this issue a new edition, in our transliteration, of the Dâthâ-vamsa, of which Sir Coomara Swamy's edition in the Sinhalese character is generally accessible. Dr. Morris was good enough to make a transcript of that edition, and we together collated it with the edition published in Colombo in 1882, by Mîgamuwa Unnânsê. We had intended to collate it also with the Turnour MS. in the Indian Office Library, but that had unfortunately been lent out at the time. It was, however, so evident that the text had been accurately preserved—there being but very slight and unimportant variations between the text, as revised by Batuwan Tudâwa, appended to Sir Coomâra Swâmy's translation, and that given by Mîgamuwa-that I did not think it necessary to wait for the Turnour MS. I am responsible for the correction of the press, and the letters B and M in the notes refer to Batuwan Tudâwa and Mîgamuwa respectively. Where such accurate pandits agree, there cannot be much doubt as to the reliability of the traditional text.

The work, founded on an older, and now, unfortunately perhaps, no longer extinct Daladâ-wansa in Sinhalese, is by Dhammakitti of Pulasti-pura, pupil of the celebrated scholar Sâriputta, one of the chief ornaments of the literary circle in that capital in the reign of Parâkrama Bâhu the Great, in the latter part of the twelfth century A.D. It should be noticed that it was Sâriputta, and not (as wrongly stated by Coomara Swâmy 1) Dhammakitti, who was the author of the Tîkâs on Candagomi's grammar, on the Samanta-pâsâdikâ, and on the Paramattha-jotikâ.2

The remaining text appearing in our Journal this year is the Pañca-gati-dîpana. On noticing M. Léon Feer's translation of this poem in his Extraits du Kandjour, it seemed to me to be a very suitable text for publication in this Journal, more especially as it is, I believe, unknown

p. 80 of his translation.
 See further my remarks on the Daladâ-vamsa and Dâthâ-vamsa in the J.R.A.S. April 1874.

in Ceylon. M. Léon Feer, always ready to oblige, acceded at considerable inconvenience to himself, to my request, and prepared the text for publication from the single MS. at his command.

We are completely in the dark as to what the Pâli scholars of Siam have done in the way of original work, and should be very glad if some one among our friends there would send us an account of it. Meanwhile this little specimen may serve as a commencement.

The full list of work so far accomplished is therefore

1.	Anguttara, Pt. I	edited	by	Dr. Morris, 1882.
2.	Abhidhmmattha-sangaha	"	,,	(See above, p. x), 1884.
3.	Âyâraṅga Sutta	,,	,,	Prof. Jacobi, 1882.
4.	Kuddha- and Mûla-sikkhâ	"	,,	Dr. E. Müller, 1883.
5.	Cariyâ-piṭaka	,,	,,	Dr. Morris, 1882.
6.	Tela-kaṭâha-gâthâ	,,	,,	Gooneratne Mudaliar,
				1884.
7.	Thera-gâthâ	,,	,,	Prof. Oldenberg, 1883.
8.	Therî-gâthâ	,,	,,	Prof. Pischel, 1883.
9.	Dâthâ-vansa	,,	,,	(See above, p. xi), 1884.
10.	Pañca-gati-dîpana	"	,,	M. Léon Feer, 1884.
11.	Puggala-Paññatti	,,	,,	Dr. Morris, 1883.
12.	Buddha-vansa	,,	,,	Dr. Morris, 1882.
13.	Sagâtha-vagga of the Sam	-		
	yutta	,,	,,	M. Léon Feer, 1884.
14.	Sutta-nipâta (Pt. I. Text)	,,	,,	Prof. Fausböll.

Of works in immediate progress, and to be published either in the issue for 1885 or in that for 1886, we have a goodly show. The veteran leader in the rise of Pâli scholarship in the West, Prof. Fausböll, of whom we are all so justly proud, will give us, not only a new edition of the Dhammapada, but also a volume supplementary to his text of the Sutta Nipâta, and containing his notes on the work. An important part of this volume will be a complete index verborum arranged in dictionary form, and designed to show the manner in which a complete dictionary of the Pâli language ought, in his opinion, to be formed. Now that the time is so close at hand when the new Pâli Dictionary, to be

published by our Society, will have to be commenced, a preliminary labour of this kind, from so high an authority on Pâli, will be doubly welcome. Prof. Windisch is nearly ready with his Iti-vuttaka, and so is Dr. Steinthal with his Udâna; while Dr. Grünwedel is hard at work on the Apadâna, and I am promised an edition of the Vimâna-vatthu, by Gooneratne Mudaliar. Besides these we have still to expect the works mentioned on the last page of the Journal of our Society for 1883, to which I will only add that I have finally determined to edit the whole of the Sumangala Vilâsinî, Buddhaghosa's great commentary on the Dîgha Nikâya, concurrently with the text. In this very heavy labour I have been fortunate enough to secure the valuable assistance of my friend Professor Estlin Carpenter, and with his help the first volume of each is nearing completion.

It ought to be mentioned also that arrangements are in progress for publishing editions by Dr. Führer and Dr. Forchhammer of the important Pâli law books recently come to light in Burma, but I have not as yet received definite replies from either of these scholars.

Our great want has been now, as heretofore, that of good MSS.; and in this respect we have, as heretofore, to express our thanks to Gooneratne Mudaliar, who has not only had some MSS. copied under his own directions, but has been able to persuade other friends in Ceylon to help us in this matter. As prominent among these other friends, I should like to mention the name of Wimala-sâra Unnânsê, of the Ambayuha-pitiya Wihâra, Galle, to whom the Society is especially indebted for procuring, not only subscribers, but also manuscripts. I have altogether received the following MSS.:—

- Sucittâlankâra—presented by Şrî Saddhânanda Sthawira of the Şrî Gane Wihâra, Ratgama, Galle.
- 2. Abhidhammâvatâra—presented by the same scholar.
- 3. Udâna—presented by Sûriyagoda Sonuttara Unnânsê of the Patirippuwa Wihâra, Kandy.
- 4. Mahâ-niddesa—lent by Bulatgama Dhammâlankara Ṣri Sumana Tissa of Minuwangoda, Galle.

- 5. Puggala-pañnatti—presented by E. R. Gooneratne, Atapattu Mudaliyar, Galle.
- 6. Puggala Atthakathâ
- 7. Udâna Atthakathâ
- 8. Apadâna Atthakathâ
- 9. Iti-vuttaka Atthakathâ
- 10. Anguttara
- 11. Samyutta
- 12. Peta-vatthu
- 13. Vimâna-vatthu
- 14. Puggala Atthakathâ
- 15. Dhamma-samgani
- 16. Vibhanga
- 17. Dhâtu-kathâ
- 18. Kathâ-vatthu
- 19. Patthâna
- 20. Sumangala Vilâsinî on the Mahâ-vagga of the Dîgha

  Mahâ-vagga of the Dîgha

  Mahâ-vagga of the Dîgha

copied under direction of Gooneratne Mudaliyar. (The last from a MS. at Hittetiya Wihâra at Mâtara, Galle).

copied under direction of Abraham Mendis, Esq., of Kalutara, Ceylon.

purchased through Gooneratne Mudaliyar, Galle.

The MSS. we especially want now are

Netti-pakaraṇa.
Niddesa (with Aṭṭhakathâ).
Paṭisambhidâ (with Aṭṭhakathâ).
Bodhi-vaṃsa.
Lalâṭa-dhâtu-vaṃsa.
Visuddhi-magga.
Dhammapada Aṭṭhakathâ.
Paramattha-dîpanî.
Madhurattha-vilâsinî.
Aṭṭha-sâlinî.
Sammoha-vinodanî.
Iti-vuttaka Atthakathâ.

Our readers will be glad to hear from Calcutta that Râjendra Lal Mitra contemplates an edition of the shorter recension of the Prajñâ-Pâramitâ, and Dr. Hoernle an edition of the Saddharma-Puṇḍarîka. The edition of the Divya Avadâna by Professor Cowell and Mr. Neil is almost ready. I would also call attention to the very interesting sketch of the history of literature, and more especially of Pâli

literature, in Burma, forming part of Dr. Forchhammer's "Jardine Prize Essay," printed as an introduction to his just published edition of the Wagaru Dhammasattha.

Finally, I am glad to say, protests have been sent to me, especially by Sri Saddhânanda of Ratgama, against its being supposed that the views of Buddhism put forth by Mr. James d'Alwis are representative at all of the opinions of the Theras in Ceylon. It must be plain to every reader that the views in question are those of that scholar alone, and that he neither pretended nor desired to speak otherwise than in his own name.

It was always understood that our publications for the year would appear in the commencement or spring of the following year. This time we are much later than we ought to be. I trust that the very substantial profit which subscribers receive—the cost price of this year's issue is considerably over a guinea—will reconcile them to the delay.

T. W. RHYS DAVIDS.

### ABHIDHAMMATTHA-SANGAHA.

NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAMBUDDHASSA.

#### I. CITTA-SANGAHA-VIBHÂGA.

- Sammåsambuddham atulam sasaddhammaganuttamam Abhivådiya bhåsissam Abhidhammathasangaham.
   Tattha vuttåbhidhammatthå catudhå paramatthato Cittam cetasikam rûpam nibbånam iti sabbathå.
- 2. Tattha cittam tâva catubbidham hoti kâmâvacaram rûpâvacaram arûpâvacaram lokuttarañ ceti. Tattha katamam kâmâvacaram? Somanassa-sahagatam ditthigatasampayuttam asankhârikam ekam sasankhârikam ekam, somanassa-sahagatam ditthigata-vippayuttam asankharikam ekam sasankhârikam ekam, upekkhâ-sahagatam ditthigatasampayuttam asankhârikam ekam sasankhârikam ekam, upekkhâ-sahagatam ditthigata-vippayuttam asankhârikam ekam sasankhârikam ekan ti, imâni attha pi lobha-sahagatacittâni nâma. Domanassa-sahagatam patigha-sampayuttam asankhârikam ekam sasankhârikam ekan ti, imâni dve pi patigha-sampayutta-cittâni nâma. Upekkhâ-sahagatam vicikicchâ-sampayuttam ekam upekkhâ-sahagatam uddhaccasampayuttam ekan ti, imâni dve pi momûha-cittâni nâma. Icc evam sabbathâ pi dvâdasâkusala-cittâni samattâni.
  - Atthadhâ lobhamûlâni dosamûlâni ca dvidhâ Mohamûlâni ca dve ti dvâdasâkusalâ siyum.

- 4. Upekkhâ-sahagatam cakkhu-viññâṇam, tathâ sota-viññâṇam ghâna-viṇnânam jivhâ-viññâṇam, dukkha-sahagatam kâya-viññâṇam, upekkhâ-sahagatam sampaţicchanacittam, uppekkhâ-sahagatam santîraṇa-cittañ ceti, imâni satta pi akusala-vipâka-cittâni nâma. Upekkhâ-sahagatam cakkhu-viññâṇam, tathâ sota-viṇṇâṇam ghâna-viññâṇam jivhâ-viññâṇam, sukha-sahagatam kâya-viññâṇam, upekkhâ-sahagatam sampaţicchana-cittam, somanassa-sahagatam santîraṇa-cittam, upekkhâ-sahagatam santîraṇa-cittam, upekkhâ-sahagatam santîraṇa-cittam, upekkhâ-sahagatam pañcadvârâvajjana-cittam, tathâ manodvârâvajjanacittam, somanassa-sahagatam hasituppâda-cittañ ceti, imâni tîṇi pi ahetuka-kriyâ-cittâni ¹nâma. Icc evam sabbathâ pi aṭṭhârasâhetuka-cittâni samattâni.
  - 5. Sattâkusalapâkâni puññapâkâni aṭṭhadhâ Kriyâcittâni ¹ tînîti aṭṭhârasa ahetukâ. Pâpâhetukamuttâni sobhaṇânîti vuccare Ekûnasaṭṭhi cittâni ath' ekanavutîpi vâ.
- 6. Somanassa-sahagatam nana-sampayuttam asankharikam ekam sasankharikam ekam, somanassa-sahagatam ñâna-vippayuttam asankhârikam ekam sasankhârikam ekam, upekkhâsahagatam ñâna-sampayuttam asankhârikam ekam sasankhârikam ekam, upekkhâ-sahagatam ñâna-vippayuttam asankhârikam ekam sasankhârikam ekan ti, imâni attha pi kâmâvacara-kusala-cittâni nâma. Somanassa-sahagatam ñâṇa-sampavuttam asankhârikam ekam sasankhârikam ekam, somanassasahagatam ñâṇa-vippayuttam asankhârikam ekam sasankhârikam ekam, upekkhâ-sahagatam ñâna-sampayuttam asankhârikam ekam sasankhârikam ekam, upekkhâ-sahagatam ñânavippayuttam asankhârikam ekam sasankhârikam ekan ti, imâni attha pi sahetuka-kâmâvacara-vipâka-cittâni nâma. Somanassa-sahagatam ñâṇa-sampayuttam asankhârikam ekam sasankhârikam ekam, somanassa-sahagatam ñâna-vippayuttam asankharikam ekam sasankharikam ekam, upekkha-sahaga-

<sup>1</sup> R. °kriya°; and so always, except in I. 9.

tam ñâṇa-sampayuttam asankhârikam ekam sasankhârikam ekam, upekkhâ-sahagatam nâṇa-vippayuttam asankhârikam ekam sasankhârikam ekam ti, imâni aṭṭha pi sahetuka-kâmâvacara-kriyâ-cittâni nâma. Ice evam sabbathâ pi catuvîsati sahetuka-kâmâvacara-kusala-vipâka-kriyâ-cittâni samattâni.

- 7. Vedanâñâṇasankhârabhedena catuvîsati Sahetukâmâvacarapuññapâkakriyâ matâ Kâme tevîsapâkâni puññâpuññâni vîsati Ekâdasakriyâ ceti catupaññâsa sabbathâ.
- 8. Vitakka-vicâra-pîti-sukhekaggatâ-sahitam pathamavicâra - pîti - sukh - ekaggatâ - sahitam jhâna-kusala-cittam, dutiya-jhana-kusala-cittam, pîti-sukh-ekaggata-sahitam tatiya-jhâna-kusala-cittam, sukh-ekaggatâ-sahitam catutthajhâna-kusala-cittam, upekkh-ekaggatâ-sahitam pañcama-jhâna-kusala-cittañ ceti, imâni pañca pi rûpâvacara-kusalacittâni nâma. Vitakka-vicâra-pîti-sukh-ekaggatâ-sahitam pathama-jhana-vipaka-cittam, vicara-pîti-sukh-ekaggata sahitam dutiya-jhâna-vipâka-cittam, pîti-sukh-ekaggatâ-sahitam tatiya-jhâna-vipâka-cittam, sukh-ekaggatâ-sahitam catuttha-jhâna-vipâka-cittam, upekkh-ekaggatâ-sahitam pañcama-jhâna-vipâka-cittañ ceti, imâni pañca pi rûpâvacaravipâka-cittâni nâma. Vitakka-vicâra-pîti-sukh-ekaggatâ-sahitam pathama-jhâna-kriyâ-cittam, vicâra-pîti-sukh-ekaggatâsahitam dutiya-jhâna-kriyâ-cittam, pîti-sukh-ekaggatâ-sahitam tatiya-jhâna-kriyâ-cittam, sukh-ekaggatâ-sahitam catuttha-jhâna-kriyâ-cittam, upekkh-ekaggatâ-sahitam pañcama-jhâna-kriyâ-cittañ ceti, imâni pañca pi rûpâvacarakriyâ-cittâni nâma. Icc evam sabbathâ pi pannarasa rûpâvacara-kusala-vipâka-kriyâ-cittâni samattâni.
  - 9. Pañcadhâ jhânabhedena rûpâvacaramânasam Puññapâkakriyâbhedâ tam pañcadasadhâ bhave.
- 10. Âkâsânañcâyatana-kusala-cittam, viññâṇañcâyatana-kusala-cittam, âkiñcaññâyatana-kusala-cittam, nevasaññânâ-saññâyatana-kusala-cittañ ceti, imâni cattâri pi arûpâvacara-kusala-cittâni nâma. Âkâsânañcâyatana vipâka cittam, viññâṇañcâyatana vipâka-cittam, âkiñcaññâyatana vipâka-

cittam, nevasaññânâsaññâyatana-vipâka-cittañ ceti, imâni cattâri pi arûpâvacara-vipâka-cittâni nâma. Âkâsânañcâ-yatana-kriyâ-cittam, viññâṇañcâyatana-kriyâ-cittam, âkiñ-caññâyatana-kriyâ-cittam, nevasaññânâsaññâyatana-kriyâ-cittañ ceti, imâni cattâri pi arûpâvacara-kriyâ-cittâni nâma. Icc evam sabbathâ pi dvâdasa arûpâvacara-kusala-vipâka-kriyâ-cittâni samattâni.

- 11. Âlambaṇappabhedena catudh' âruppamânasaṃ Puññapâkakriyâbhedâ puna dvâdasadhâ ṭhitaṃ.
- 12. Sotâpatti-magga-cittam, sakadâgâmi-magga-cittam, anâgâmi-magga-cittam, arahatta-magga-cittañ ceti, imâni cattâri pi lokuttara-kusala-cittâni nâma. Sotapatti-phala-cittam, sakadâmi-phala-cittam, anâgâmi-phala-cittam, arahatta-phala-cittañ ceti, imâni cattâri pi lokuttara-vipâka-cittâni nâma. Icc evam sabbathâ pi aṭṭha lokuttara-kusala vipâka-cittâni samattâni.
  - 13. Catumaggappabhedena catudhâ kusalam tathâ
    Pâkam tassa phalattâ ti aṭṭhadhâ 'nuttaram matam.
    Dvâdasâkusalân' evam kusalân' ekavîsati
    Chattims' evam vipâkâni kriyâcittâni visati
    Catupaññâsadhâ kâme rûpe pannaras' îraye ¹
    Cittâni dvâdasârûpe ² aṭṭhadhâ 'nuttare tathâ.
    Ittham ekûnanavutippabhedam pana mânasam
    Ekavîsasatam vâ 'tha vibhajanti vicakkhapâ.
- 14. Katham ekûnavavuti-vidham cittam ekavîsasatam hoti? Vitakka-vicâra-pîti-sukh-ekaggatâ-sahitam paṭhama-jhâna-sotâpatti-magga-cittam, vicâra-pîti-sukh-ekaggatâ-sahitam dutiya-jhâna-sotâpatti-magga-cittam, pîti-sukh-ekaggatâ-sahitam tatiya-jhâna-sotâpatti-magga-cittam, sukh-ekaggatâ-sahitam catuttha-jhâna-sotâpatti-magga-cittam, upekkh-ekaggatâ-sahitam pañcama-jhâna-sotâpatti-magga-cittañ ceti, imani pañca pi sotâpatti-magga-cittâni nâma; tathâ sakadâgâmimagga-anâgâmimagga-arahattamagga-

<sup>&</sup>lt;sup>1</sup> C. iriye. <sup>2</sup> C. âruppe; S. ârupe.

cittañ ceti, sama vîsati maggacittâni; tathâ phala-cittâni ceti, sama cattâlîsa lokuttara-cittâni bhavantîti.

15. Thânaṅgayogabhedena katv' ekekan tu pañcadhâ Vuccatânuttaraṃ cittaṃ cattâlîsavidhan ti ca. Yathâ ca rûpâvacaraṃ gayhatânuttaraṃ tathâ Paṭhamâdijhânabhedena âruppañ câpi pañcame. Ekâdasavidhaṃ tasmâ paṭhamâdikaṃ îritaṃ Jhânam ekekam ante tu tevîsatividhaṃ bhave Sattatiṃsavidhaṃ puññaṃ dvipaññâsavidhaṃ tathâ Pâkam icc âhu cittâni ekavîsasataṃ budhâ.

Iti Abhidhammatthasangahe cittasangahavibhago nama pathamo paricchedo.

#### II. CETASIKA-SANGAHA-VIBHÂGA.

- Ekuppâdanirodhâ ca ekâlambaṇavatthukâ Cetoyuttâ dvipaññâsa dhammâ cetasikâ matâ.
- 2. Katham? Phasso vedanâ saññâ cetanâ ekaggatâ jîvitindriyam manasikâro ceti satt' ime cetasikâ sabbacittasâdhâranâ nâma. Vitakko vicâro adhimokkho viriyam pîti chando câti cha ime cetasikâ pakinnakâ nâma. Evam ete terasa cetasikâ aññasamânâ ti veditabbâ. Moho ahirikam anottappam uddhaccam lobho ditthi mano doso issa macchariyam kukkuccam thînam middham vicikicchâ ceti cuddas' ime cetasikâ akusalâ nâma. Saddhâ sati hiri ottappam alobho adoso tatramajjhattatâ kâyapassaddhi cittapassaddhi kâyalahutâ cittalahutâ kâyamudutâ cittamudutâ kâyakammaññatâ cittakammaññatâ kâyapâguññatâ cittapâguññatâ kâyujjakatâ cittujjukatâ ceti ekûnavîsat' ime cetasikâ sobhanasâdhâranâ nâma. Sammâ-vâcâ sammâ-kammanto sammâ-âjîvo ceti tisso viratiyo nâma. Karunâ-muditâ-appamaññâyo nâmâti sabbathâ pi paññindriyena saddhim pañcavîsat' ime cetasikâ sobhanâ ti veditabbâ.
  - 3. Ettâvatâ ca

Teras' aññasamânâ ca cuddasâkusalâ tathâ Sobhaṇâ pañcavîsâti dvipaññâsa pavuccare Tesam cittâviyuttânam yathâyogam ito param Cittuppâdesu paccekam sabbayogo pavuccati. Satta sabbattha yujjanti yathâyogam pakiṇṇakâ Cuddasâkusalesv eva sobhaṇesv eva sobhaṇâ.

4. Katham? Sabba-citta-sâdhâranâ tâva satt' ime cetasikâ sabbesu pi ekûnanavuti cittuppâdesu labbhanti, pakinnakesu pana vitakko tâva dvi-pañca-viññâṇa-vajjita-kâmâvacara-

cittesu c'eva ekâdasasu paṭhama-jhâna-cittesu ceti pañca-paññâsa-cittesu uppajjati, vicâro pana tesu c'eva ekâdasasu dutiya-jhâna-cittesu câti chasaṭṭhi-cittesu, adhimokkho dvi pañcâ-viññâṇa-vicikicchâ-sahagata-vajjita-cittesu, viriyaṃ pañca-dvârâvajjana-dvi-pañca-viññâṇa-sampaṭicchana-santî-raṇa-vajjita-cittesu, pîti domanass-upekkhâ-sahagata-kâya viññâṇa-catuttha-jhâna-vajjita-cittesu, chando ahetuka-mo-mûha-vajjita-cittesûti.¹ Te pana cittuppâdâ yathâkkamaṃ.

- 5. Chasatthi pañcapaññâsa ekâdasa ca solasa Sattati vîsati² c' eva pakinnakavivajjitâ Pañcapaññâsa chasatthi 'tthasattati tisattati Ekapaññâsa c' ekûnasattati³ sapakinnakâ.
- 6. Akusalesu pana moho ahirikam anottappam uddhaccañ câti cattâro 'me cetasikâ sabbâkusala-sâdhâranâ nâma, sabbesu pi dvâdasâkusalesu labbhanti. Lobho aṭṭhasu lobhagatacittesu eva labbhati, diṭṭhi catûsu diṭṭhigata-sampayuttesu, mâno catûsu diṭṭhigata-vippayuttesu, doso issâ macchariyam kukkuccañ câti [cattâro 'me cetasikâ] dvîsu paṭigha-sampayutta-cittesu, thîna-middham pañcasu sasankhârika-cittesu, vicikicchâ vicikicchâ-sahagata-citte yevâti. 5
  - 7. Sabbâpuññesu cattâro lobhamûle tayo gatâ <sup>6</sup> Dosamûlesu cattâro sasankhâre dvayam tathâ Vicikicchâ vicikicchâcitte câti catuddasa Dvâdasâkusalesv eva sampayujjanti pañcadhâ.
- 8. Sobhaṇesu pana sobhaṇa-sâdhâraṇâ tâva ekûnavîsat' ime cetasikâ sabbesu pi ekûnasaṭṭhi-sobhaṇa-cittesu saṃvijjanti, viratiyo pana tisso pi lokuttara-cittesu sabbathâ pi niyatâ ekato'va labbhanti, lokiyesu pana kâmâvacara-kusalesv eva kadâci sandissanti visuṃ visuṃ, appamaññâyo pana dvâdasasu pañcama-jhâna-vajjita-mahaggata-cittesu c'eva kâmâvacara-kusalesu ca sahetuka-kâmâvacara-kriyâ-cittesu câti aṭṭhavîsati cittesv eva kadâci nânâ hutvâ jâyanti, upekkhâ-

S. cittesu labbhati.
 R. S. sattatî vîsatî.
 R. °sattitî sapako, S. °sattatim sa pak°.
 R. S. omit.
 S. yeva labbhati.
 S. tathâ.

-sahagatesu pan' ettha karuṇâ-muditâ na santîti keci vadanti, pannâ pana dvâdasasu ñâṇa-sampayutta-kâmâvacara-cittesu c' eva sabbesu pi pañcatiṃsa-mahaggata-lokuttara-cittesu câti sattacattâlîsa-cittesu sampayogaṃ gacchatîti.

- 9. Ekûnavîsati dhammâ jâyant' ekûnasatthisu Tayo solasacittesu atthavîsatiyam dvayam Paññâ-pakâsitâ satta-cattâlîsa-vidhesu pi Sampayuttâ catudhevam sobhanesv eva sobhanâ.
- 10. Issâ-macchera-kukkuca-virati-karuṇâdayo
  Nânâ kadâci mâno ca thîna-mîddham tathâ saha
  Yathâvuttânusârena sesâ niyata-yogino
  Sangahañ ca pavakkhâmi tesam dâni yathâraham
  Chattiṃsânuttare dhammâ pañcatiṃsa mahaggate
  Aṭṭhatiṃsâpi labbhanti kâmâvacara-sobhaṇe
  Sattavîsati puññamhi dvâdasâhetuke ti ca
  Yathâsambhava-yogena pañcadhâ tattha saṅgaho
- 11. Katham? Lokuttaresu tâva aṭṭhasu paṭhama-jhânika-cittesu aññasamânâ terasa cetasikâ appamañña-vajjitâ tevî-sati sobhaṇa-cetasikâ ceti chattiṃsa dhammâ saṅgahaṃ gacchanti. Tathâ dutiya-jhânika-cittesu vitakka-vajjâ, tatiya-jhânika-cittesu vitakka-vicâra-vajjâ, catuttha-jhânika-cittesu vitakka-vicâra-pîti-vajjâ, pañcama-jhânika-cittesu pi upekkhâ-sahagatâ te eva saṅgayhantîti. Sabbathâ pi aṭṭhasu lokuttara-cittesu pañcaka-jhâna-vasena pañcadhâ 'va saṅgaho hotîti.
  - 12. Chattimsa pañcatimsâ ca catutimsa yathâkkamam Tetimsa dvayam ice evam pañcadhâ 'nuttare ṭhitâ.
- 13. Mahaggatesu pana tîsu paṭhama-jhânika-cittesu tâva aññasamânâ terasa cetasikâ virati-ttaya-vajjitâ dvâvîsati sobhaṇa-cetasikâ ceti pañcatiṃsa dhammâ saṅgahaṃ gacchanti, karuṇâmuditâ pan' ettha paccekam eva yojetabbâ. Tathâ dutiya-jhânika-cittesu vitakka-vajjâ tatiya-jhânika-cittesu vitakka-vicâra-vajjâ catuttha-jhânika-cittesu vitakka-vicâra-pîti-vajjâ pañcama-jhânika-cittesu pana pannarasasu appamaññâyo na labbhantîti. Sabbathâ pi sattavîsati-mahaggata-cittesu pañcaka-jhâna-vasena pañcadhâ 'va saṅgaho hotîti.

- 14. Pañcatimsa catutimsa tettimsa ca yathâkkamam Battimsa c' eva timseti pañcadhâ 'va mahaggate
- 15. Kâmâvacara-sobhaņesu pana kusalesu tâva paṭhama-dvaye aññasamânâ terasa cetasikâ pañcavîsati sobhaṇa-cetasikâ ceti aṭṭhatiṃsa dhammâ saṅgahaṃ gacchanti, appa-maññâ-viratiyo pan' etha pañca pi paccekam eva yojetabbâ. Tathâ dutiya-dvayeñâṇa-vajjitâ tatiya-dvayeñâṇa-sampayuttâ pîti-vajjitâ catuttha-dvaye ñâṇa-pîti-vajjitâ te eva saṅgay-hanti. Kriyâ-cittesu pi virati-vajjitâ, tath' eva catûsu pi dukesu catudhâ 'va saṅgayhanti,¹ tathâ pi vipâkesu ca appa-maññâ-virati-vajjitâ te eva saṅgayhantîti. Sabbathâ pi catuvî-sati-kâmâvacara-sobhaṇa-cittesu duka-vasena dvâdasadhâ 'va saṅgaho hotîti.
  - 16. Atthatimsa sattatimsa dvayam chattimsakam subhe Pañcatimsa catutimsa dvayam tettimsakam kriye Tettimsa pâke battimsa dvaye 'katimsakam bhave Sahetuka-kâmâvacara-puñña-pâka-kriyâ mane Na vijjant' ettha virati kriyâsu ca mahaggate Anuttare appamaññâ kâmapâke dvayam tathâ. Anuttare jhânadhammâ appamaññâ ca majjhime Virati-ñâṇa-pîti ca parittesu visesakâ.²
- 17. Akusalesu pana lobhamûlesu tâva pathame asankhârike aññasamânâ terasa cetasikâ akusala-sâdhâranâ cattâro câti sattarasa lobhadiṭṭhîhi saddhim ekûnavîsati dhammâ sangaham gacchanti. Tath' eva dutiye asankhârike lobhamânena, tatiye tath' eva pîti-vajjitâ lobhadiṭṭhîhi saha aṭṭhârasa, catutthe tath' eva lobhamânena, pañcame pana paṭigha-sampayutte asankhârike doso issâ macchariyam kukkuccañ câti catûhi saddhim pîtivajjitâ te eva vîsati dhammâ sangayhanti. Issâ-macchera-kukkuccâni pan' ettha paccekam eva yojetabbâni, sasankhârika-pañcake pi tath' eva thîna-middhena visesetvâ yojetabbâ, chandâ-pîti-vajjitâ pana aññasamânâ ekâdasa akusala-sâdhâranâ cattâro câti pannarasa dhammâ uddhacca-sahagate sampayujjanti, vicikicchâ-saha-

<sup>1</sup> S. sangaham gacchanti.

<sup>&</sup>lt;sup>2</sup> C pisesakâ.

gata-citte ca adhimokkha-virahitâ vicikicchâ-sahagatâ, tath' eva pannarasa dhammâ samupalabbhantîti. Sabbathâ pi dvâ-dasâkusala-cittuppâdesu paccekam yojiyamânâ pi gaṇana-vasena sattadhâ 'va sangahitâ bhavantîti.

- 18. Ekûnavîsâṭṭhârasa vîsekavîsavîsati
  Dvâvîsa pannaraseti sattadhâ 'kusale ṭhitâ
  Sâdhâraṇâ ca cattâro samânâ ca dasâpare
  Cuddas' ete pavuccanti sabbâ kusala-yogino.
- 19. Ahetukesu pana hasana-citte tâva chanda-vajjitâ aññasamânâ dvâdasa dhammâ saṅgahaṃ gacchanti, tathâ
  voṭṭhappane chanda-pîti-vajjitâ sukha-santîraṇe chanda-viriya-vajjitâ mano-dhâtuttikâhetuka-paṭisandhi-yugate¹ chandapîti-viriya-vajjitâ dvipañca-viññâṇe pakiṇṇaka-vajjitâ te yeva
  saṅgayhantîti. Sabbathâ pi aṭṭhârasasu ahetukesu gaṇanavasena catudhâ 'va saṅgaho hotîti.
  - 20. Dvådas' ekâdasa dasa sattacâti <sup>2</sup> catubbidho Aṭṭhârasâhetukesu cittuppâdesu saṅgaho Ahetukesu sabbattha satta sesâ yathâraham Iti vitthârato vutto tettiṃsa-vidha-saṅgaho Itthaṃ cittâviyuttânaṃ saṃpayogañ ca saṅgahaṃ Ñatvâ bhedaṃ yathâyogaṃ cittena samam uddise

Iti Abhidhammatthasangahe cetasikasangahavibhago nama dutiyo paricchedo.

<sup>&</sup>lt;sup>1</sup> R. S. °-yugale. <sup>2</sup> C.

<sup>&</sup>lt;sup>2</sup> C. sattadhâ ti.

### III. PAKINNAKA-SANGAHA-VIBHÂGA.

- Sampayuttâ yathâyogam te paññâsa sabhâvato Cittacetasikâ dhammâ tesam dâni yathâraham Vedanâhetuto kiccadvârâlambanavatthuko Cittuppâdavasen' eva sangaho nâma niyyate.
- 2. Tattha vedanâ-saṅgahe tâva tividhâ vedanâ sukhaṃ dukkhaṃ adukhamasukhâ ceti, sukhaṃ dukkhaṃ somanassaṃ domanassaṃ upekkhâ ti ca bhedena pana pañcadhâ hoti. Tattha sukha-sahagataṃ kusala-vipâkaṃ kâya-viññāṇam ekam eva, tathâ dukkha-sahagataṃ akusala-vipâkaṃ.¹ Somanassa-sahagata-cittâni pana lobha-mûlâni cattâri, dvâdasa kâmâvacara-sobhaṇâni, sukha-santîraṇa-hasanâni ca dve ti aṭṭhârasa kâmâvacara-somanassa-sahagata-cittâni c' eva paṭhama-dutiya-tatiya-catuttha-jhâna-saṅkhâtâni catucattâlîsa mahaggata-lokuttara-cittâni ceti dvâsaṭṭhi-vidhâni bhavanti. Domanassa-sahagata-cittâni pana dve paṭigha-saṃpayutta-cittân' eva, sesâni sabbâni pi pañcapaññâsa upekkhâ-sahagata-cittân' evâti.
  - 3. Sukham dukkham upekkhâ ti tividhâ tattha vedanâ Somanassam domanassam iti bhedena pañcadhâ Sukham ekatthadukkhañ ca domanassam dvaye thitam Dvâsatthisu somanassam pañcapaññâsaketarâ.
- 4. Hetu-sangahe hetû nâma lobho doso moho alobho adoso amoho câti chabbidhâ bhavanti. Tattha pañcadvârâvajjana-dvipañca-viñâṇa-sampaṭicchana-santîraṇa-voṭṭhappana-hasa-na-vasena aṭṭhârasa ahetukacittâni nâma, sesâni sabbâni pi ekasattati cittâni sahetukân' eva. Tatthâpi dve momûha-cittâni ekahetukâni, sesâni dasa akusalacittâni c'eva ñâṇa-

<sup>1</sup> C. adds kâya-viññânam.

-vippayuttâni dvâdasa kâmâvacara-sobhaṇâni ceti dvâvîsati dvihetuka-cittâni. Dvâdasa ñâṇa-sampayutta-kâmâvacara-sobhaṇâni c' eva pañcatiṃsa mahaggata-lokuttara-cittâni ceti sattacattâlîsa-tihetuka-cittânîti.

- 5. Lobho doso ca moho ca hetû akusalâ tayo Alobhâdosâmoho ca kusalâ vyâkatâ tathâ Ahetukâ 'tṭhâras' ekahetukâ dve dvivîsati Dvihetukâ matâ satta-cattâlîsa tihetukâ.
- 6. Kicca-sangahe kiccâni nâma paţisandhi-bhavangâvajjana-dassana 1-savana-ghâyana-sâyana-phusana - sampatîcchanasantîrana-votthappana-javana-tadârammana-cuti-vasena cuddasa-vidhâni bhavanti. Patisandhi-bhavangâvajjana-pañcaviññâna-thânâdi-vasena pana tesam dasadhâ thânabhedo ve-Tattha dve upekkhâ-sahagata-santîranâni c'eva attha mahâ-vipâkâni ca nava rûpârûpa-vipâkâni ceti ekûnavîsati-cittâni patisandhi-bhavanga-cuti-kiccani nâmâ, âvajjanakiccâni pana dve, tathâ dassana-savana-ghâyana-sâyanaphusana-sampaticchana-kiccâni ca, tîņi santîrana-kiccâni, manodvárávajjanam eva pañcadváre votthappana-kiccam sâdheti, âvajjana-dvaya-vajjitâni kusalâkusala-phala-kriyâcittâni pañcapaññâsa javana-kiccâni, attha mahâvipâkâni c' eva santîrana - ttayañ ceti ekâdasa tadârammana-kiccâni. Tesu pana dve upekkhâ-sahagata-santîrana-cittâni patisandhibhavanga-cuti-tadârammana-santîrana-vasena pañca-kiccâni nâma, mahâvipâkâni attha patisandhi-bhavanga-cuti-tadâramnana-vasena catu-kiccâni nâma, mahaggata-vipâkâni nava patisandhi-bhavanga-cuti-vasena ti-kiccâni nâma, somanassasantîranam santîrana-tadârammana-vasena du-kiccam, tathâ votthappanam votthappanavajjana-vasena, sesani pana sabbani pi javana-mano-dhâtuttika-pâñca 1-viññanâni yathâ-sambhavam eka-kiccânîti.
  - 7. Paţisandhâdayo nâma kiccabhedena cuddasa Dasadhâ ţhânabhedena cittuppâdâ pakâsitâ Aţṭhasaṭṭhi tathâ dve ca navâṭṭha dve yathâkkamaṃ Ekadviticatupañca kiccaṭhânâni niddise.

<sup>&</sup>lt;sup>1</sup> C. dassana.

<sup>&</sup>lt;sup>2</sup> Ch. dve pañca.

- 8. Dvara-sangahe dvarani nama cakkhu-dvaram sotadvåram ghåna-dvåram jivhå-dvåram kåya-dvåram manodvârañ ceti chabbidhâm bhavanti. Tattha cakkhum eva chakkhu-dvåram tathå sotådayo sotadvårådîni. Mano-dvåram pana bhavangan ti pavuccati. Tattha pañca-dvârâvajjana-cakkhu-viññâna-sampaticchana-santîrana-votthappana-kâmâvacara-javana-tadârammana1-vasena chacattâlîsa cittâni cakkhu-dvâre yathâraham uppajjanti. Tathâ pañcadvaravajjana-sota-vinnanadivasena sota-dvaradisu pi chacattâlîs' eva bhavantîti, sabbathâ pi pañca-dvâre catupaññâsa cittâni kâmâvacarân' eva. Mano-dvâre pana mano-dvârâvajjanâ-pañcapaññâsa-javana-tadârammana1-vasena sattasatthi cittâni bhavanti, ekûnavîsati - paţisandhi - bhavangacuti-vasena dvara-vimuttâni. Tesu pana pañca² viññânâni c' eva mahaggata-lokuttara-javanâni ceti chattimsa yathâraham eka-dvârika-cittâni nâma; mano-dhâtuttikam pana pañca-dvârikani, sukka-santîrana-vottkappana-kâmâvacarajavanâni cha-dvârika-cittâni, upekkhâ-sahagata-santîranamahâ-vipâkâni cha-dvârikâni c'eva, dvâra-vimuttâni ca mahaggata-vipâkâni dvâra-vimuttân' evâti.
  - 9. Eka-dvârika-cittâni pañca-cha-dvârikâni ca Cha-dvârika-vimuttâni vimuttâni ca sabbathâ Chattimsati tathâ tîņi ekatimsa yathâkkamam Dasadhâ navadhâ ceti pañcadhâ paridîpaye.
- 10. Ârammaṇa-saṅgahe ³ arammaṇâni ⁴ nâma rûpârammaṇaṃ saddârammaṇaṃ gandhârammaṇaṃ rasârammaṇaṃ phoṭṭhabbârammaṇaṃ dhammârammaṇañ ceti chabbidhâni bhavanti. Tattha rûpam eva rûpârammaṇaṃ tathâ saddâdayo saddârammaṇâdîni. Dhammârammaṇaṃ pana pasâda-sukhuma-rûpa-⁵-citta-cetasika-nibbâna-paññatti-vasena chadhâ saṅgayhati. Tattha cakkhu-dvârika-cittânaṃ sabbesam pi rûpam eva ârammaṇaṃ tañ ca paccuppannaṃ, tathâ sotadvârika-cittâdînam pi saddâdîni tâni ca paccuppannâni yeva,

<sup>&</sup>lt;sup>1</sup> S. R. °tadâlambana°, and so also below. <sup>2</sup> Ch. dvi pañca. <sup>3</sup> S. R. °âlambana°. <sup>4</sup> S. R. âlambanâni. <sup>5</sup> Ch. °sukham arûpa°; S. °sukhuma-rupa°.

mano-dvârika-cittânam pana chabbidham pi paccuppannam atîtam anâgatam kâla-vimuttañ 1 ca yathâraham âlambaṇam 2 hoti, dvara-vimuttanañ ca patisandhi-bhavanga-cuti-sankhatânam chabbidham pi yathâ-sambhayam yebhuyyena bhavantare cha-dvâra-gahitam paccuppannam atîtam paññattibhûtam vâ kamma-kammanimitta-gatinimitta-sammatam âlambanam hoti. Tesu cakkhu-viññânâdîni yathâkkamam rûpâdi-ekekâlambanân' eva, manodhâtuttikam pana rûpâdipañcâlambanam, sesâni kâmâvacara-vipâkâni hasana-cittañ ceti sabbathâ pi kâmâvacarâlambanân' eva, akusalâni c' eva ñâna-vippayutta-kâmâvacara-javanâni ceti lokuttara-vajjitasabbâlambanâni, ñâna-sampayutta-kâmâvacara-kusalâni c'eva pañcama-jhâna-sankhâtam abhiññâ-kusalañ ceti arahattamagga-phala-vajjita3-sabbâlambanâni, ñâna-sampayutta-kâmâvacara-kriyâni c' eva kriyâbhiññâ-votthappanañ ceti sabbathâ pi sabbâlambanâni, âruppesu dutiya-catukkâni 4 mahaggatâlambanâni, sesâni mahaggata-cittâni sabbâni pi pañnattalambanani, lokuttara-cittani nibbanalambananîti.

- 11. Pañcavîsa parittamhi cha cittâni mahaggate Ekavîsati vohâre attha nibbânagocare Vîsânuttaramuttamhi aggamaggaphalujjite <sup>5</sup> Pañca sabbattha cha cceti sattadhâ tattha sangaho
- 12. Vatthu-sangahe vatthûni nâma cakkhu-sota-ghâna-jivhâ-kâya-hadaya-vatthu ceti chabbidhâni bhavanti. Tâni kâmaloke sabbâni pi labbhanti, rûpaloke pana ghânâdittayam n' atthi, arûpaloke pana sabbâni pi na samvijjanti. Tattha pañca viññâna-dhâtuyo yathâkkamam ekantena pañca pasâda-vatthûni nissây' eva pavattanti. Pañcadvârâvajjana-sampaṭicchana-sankhâtâ pana mano-dhâtu ca hadayam nissitâ yeva pavattanti. Avasesâ pana mano-viññâna-dhâtu-sankhâtâ ca santîraṇa-mahâ-vipâka-paṭigha-dvaya-paṭhama-magga-hasana-rûpâvacara-vasena hadayam nissây' eva pavattanti. Avasesâ kusalâkusala-kriyânuttara-vasena pana

R. kâla-virattañ.
 S. catutthâni.
 S. catutthâni.
 R. °ujjhite°, S. ujjhate.

nissâya vâ anissâya vâ âruppa-vipâka-vasena hadayam anissây' evâti.

13. Chavatthum nissitâ kâme satta rûpe catubbidhâ Tivatthum nissitâ rûpe dhâtv ekâ nissitâ matâ Tecattâlîsa nissâya dvecattâlîsa jâyare Nissâya ca anissâya pâkâruppâ anissitâ.

Iti Abhidhammattha-sangahe Pakinnaka-sangaha-vibhago nama tatiyo paricehedo.

#### IV. VÎTHI-SANGAHA-VIBHAGA.

- Cittuppådånam icc evam katvå sangaham uttaram Bhûmipuggalabhedena pubbåparaniyâmitam Pavattisangaham nâma paţisandhipavattiyam Pavakkhâmi samâsena yathâsambhavato katham.
- 2. Cha vatthûni cha dvârâni cha âlambaṇani cha viññâṇâni cha vîthiyo chadhâ visaya-pavatti ceti vîthi-saṅgahe cha chakkâni veditabbâni. Vîthi-muttânaṃ pana kamma-kammanimitta-gatinimitta-vasena tividhâ hoti visaya-pavatti. Tattha vatthu-dvârâlambaṇâni pubbe vutta¹-nayân' eva. Cakkhu-viññâṇaṃ sota-viññâṇaṃ ghâna-viṇṇâṇaṃ jivhâ-viññâṇaṃ kâya-viññâṇaṃ mano-viññâṇaṃ ceti cha-viññânani, chavîthiyo pana cakkhu-dvâra-vîthi sota-dvâra-vîthi ghâṇa-dvâra-vîthi jivhâ-dvâra-vîthi kâya-dvâra-vîthi ceti dvâra-vasena vâ, cakkhu-viññâṇa-vîthi sota-viññâṇa-vîthi ghâna-viññâṇa-vîthi jivâ-viññâṇa-vîthi kâya-viññâṇa-vîthi mano-viññâṇa-vîthi ceti viññâṇa-vasena vâ, dvâra-ppavattâ citta-ppavattiyo yojetabbâ.
- 3. Atimahantam mahantam parittam atiparittam ceti pañca-dvâre, mano-dvâre pana vibhûtam avibhûtañ ceti chadhâ visaya-ppavatti veditabbâ. Katham? uppâdâ-ṭṭhiti-bhavamga-vasena khaṇa-ṭṭayam eka-citta-kkhaṇam nâma. Tâni pana sattarasa citta-kkhaṇâni rûpa-dhammânam âyu, eka-citta-kkhanâtîtâni vâ bahu-citta-kkhaṇâtîtâni vâ ṭhiti-pattân'² eva pañcâlambaṇâni pañcadvâre âpâtham âgacchanti. Tasmâ yadi eka-citta-kkhaṇâtîtakam rûpârammaṇam cakkhussa âpâtham âgacchati tato dvikkhattum bhavamge calite

<sup>&</sup>lt;sup>1</sup> S. nivutta. <sup>2</sup> R. here and above othitio.

bhavamga-sotam vicchinditvâ tam eva rûpârammanam âvajjantam pañca-dvârâvajjana-cittam upajjitvâ nirujjhati. Tato tassânantaram tam eva rûpam passantam cakkhu-viññânam sampaticchantam sampaticchana-cittam santîranamânam 1 santîrana-cittam vavatthapentam 2 votthappana 3-cittañ ceti yathâ-kkamam uppajjitvâ nirujjhanti. Tato param ekûnatimsa-kâmâvacara-javanesu yamkiñci laddha-paccayam yebhuyyena sattakkhattum javanam javati, javanânubandhâni ca dve tadâlambana-pâkâni yathâraham pavattanti. param bhavamga-pâto. Ettâvatâ cuddasa vîthi-cittuppâdâ dve bhavamga-calanâni pubbevâtîtakam eka-citta-kkhanan ti katvâ sattarasa citta-kkhanâni paripûrenti. Tato param nirujjhati. Âlambanam etam atimahantam nâma gocaram. Yava tadalambanuppada pana appahontatitakam 4 apatham ågatam ålambanam mahantam nåma. Tattha javanåvasåne bhavamga-pâto va hoti, natthi tadâlambanuppâdo. javanuppâdâ pi appahontâtîtakam âpâtham âgatam âlambanam parittam nâma. Tattha javanam pi anuppajjitvâ dvati-kkhattum 5 votthappanam 6 eva pavattati, tato param bhavamga-pâto va hoti. Yâva votthappanuppâdâ 6 ca pana appahontâtîtakam âpâtham âgatam nirodhâsannam âlambanam atiparittam nâma. Tattha bhavamga-calanam eva hoti, natthi vîthi-cittuppâdo. Iccevam cakkhu-dvâre, tathâ sotadvårådisu ceti sabbathå pi pañca-dvåre tadålambana-javanavotthappana 6-mogha-våra-samkhåtånam catunnam vårånam yathâkkamam âlambana-bhûtâ visaya-ppavatti catudhâ veditabbâ.

4. Vîthi-cittâni satt' eva cittuppâdâ catuddasa Catupaññâsa vitthârâ pañcadvâre yathâraham.<sup>7</sup>

Ayam ettha pañcadvâre vîthi-citta-ppavatti nayo.

5. Mano-dvâre pana yadi vibhûtam âlambaṇam âpâtham âgacchati, tato bhavaṃga-calana-mano-dvârâvajjana-javanâvasâne tadâlambaṇa-pâkâni pavattanti. Tato param bha-

S. santîranamânâ.
 R. vavathapentam.
 R. vothabbana, and so always.
 S. appahontam atîtakam.
 S. ottio.
 R. vothabbanam.
 R. rathâraham.

vaṃga-pâto. Avibhûte pan' âlambaṇe javanâvasâne bhavaṃga-pâto va hoti, natthi tadâlambaṇ-uppâdo ti.

6. Vîthi-cittâni tîn' eva cittuppâdâ daseritâ Vitthârena pan' etth' eka-cattâlîsa vibhâvaye.

Ayam ettha paritta-javana-vâro.

- 7. Appanâ-javana-vâre pana vibhûtâvibhûta-bhedo natthi. Tathâ tadâlambaṇuppâdo ca. Tattha hi ñâṇa-sampayutta-kâmâvacara-javanânam aṭṭhannam aññatarasmim parikammo-pacârânuloma-gotrabhu-nâmena catukhattum tikhattum eva vâ yathâkkamam upajjitvâ niruddhânantaram eva yathâraham catuttham pañcamam vâ chabbîsati mahaggata-lokuttara-javanesu yathâbhinîhâra-vasena yamkiñci javanam appanâ-vîthim otarati. Tato param appanâvasâne bhavamga-pâto va hoti. Tattha somanassa-sahagata-javanânantaram appanâ pi somanassa-sahagatâ va pâṭikamkhitabbâ, upekkhâ-sahagata-javanânantaram upekkhâ-sahagatâ va. Tatthâpi kusala-javanânantaram kusala-javanañ ceva heṭṭhimañ ca phalattayam appeti, kriyâ-javanânantaram kriyâ-javanam arahattaphalañ câti.
  - 8. Dvattimsa sukhapuññamhâ dvâdasopekkhakâ param Sukhita-kriyato aṭṭha cha sambhonti upekkhakâ. Puthujjanâna sekkhânam kâmapuññatihetuto Tihetukâmakriyato vîtarâgânam appanâ.

Ayam ettha mano-dvâre vîthi-citta-ppavatti-nayo.

9. Sabbatthâ pi panettha anitthe âlambane akusalavipâkân' eva pañca-viññâna-sampaticchana-santîrana-tadâlambanâni, itthe kusalavipâkâni, ati-itthe pana somanassa-sahagatân' eva santîrana-tadâlambanâni. Tatthâpi somanassa-sahagata-kriyâ-javanâvasâne¹ somanassa-sahagatân' eva tadâlambanâni santi, upekkhâ-sahagata-kriyâ-javanâvasane¹ upekkhâ-sahagatâni honti, domanassa-sahagata-javanâvasâne ca pana tadâlambanâni ceva bhavamgâni ca upekkhâsahagatân' eva bhavanti.² Tasmâ yadi somanassa-paṭisandhikassa domanassa-sahagata-

<sup>&</sup>lt;sup>1</sup> S. omits from <sup>1</sup> to <sup>1</sup>. <sup>2</sup> R. honti.

javanâvasâne tadâlambaṇa-sambhavo natthi, tadâ yaṃ kiñci paricita-pubbaṃ parittâlambaṇam ârabbha upekkhâ-sahagata-santîraṇaṃ uppajjati. Tam anantaritvâ bhavaṃga-pâto va hotî ti vadanti âcariyâ. Tathâ kâmâvacara-javanâvasâne kâmâvacara-sattânaṃ kâmâvacara-dhammesveva âlambaṇa-bhûtesu tadâlambaṇaṃ icchantîti.

 Kâme javana-sattâlambanânam niyame sati Vibhûte ti mahante ca tadâlambanam îritam

Ayam ettha tadâlambana-niyamo.

- 11. Javanesu ca paritta-javana-vîthiyam kâmâvacara-javanâni sattakkhattum chakkhattum eva vâ javanti, manda-ppavattiyam pana marana-kâlâdîsu panca-vâram eva. Bhagavato pana yamaka1-pâţihâriya-kâlâdîsu lahuka-pavattiyam cattâri pañca vâ paccavekkhana-eittâni bhavantî ti pi vadanti, âdikammikassa pana pathama-kappanâyam mahaggata-javanâni abhiññâ-javanâni 2 ca sabbadâ pi ekavâram eva javanti. Tato param bhavamga-pâto. Cattâro pana magguppâdâ ekacittakkhanikâ, tato param dve 3 tîni phala-cittâni yathâraham uppajjanti. Tato param bhavamga-pâto. Nirodhasamâpatti-kâle dvikkhattum catutthâruppa-javanam javati. Tato param nirodham phusati. Vutthana-kale ca anagamiphalam vå arahatta-phalam vå yathåraham eka-våram uppajjitvå niruddhe bhavamga-pâto va hoti. Sabbatthâ pi samâpatti-vîthiyam bhavamga-soto viya vîthi-niyamo natthî ti katvâ bahûni pi labbhantî ti.
  - Sattakkhattum parittâni maggâbhiññâ sakim matâ Avasesâni labbhanti javanâni bahûni pi.

Ayam ettha javana-niyamo.

13. Duhetukânam ahetukânañ ca panettha kriyâ-javanâni ceva appanâ-javanâni ca na labbhanti. Tathâ ñâṇa-sampa-yutta-vipâkâni ca sugatiyam, duggatiyam pana ñâṇa-vippa-yuttâni ca mahâ-vipâkâni na labbhanti. Tihetukesu ca khîṇâsavânam kusalâkusala-javanâni na labbhanti. Tathâ

<sup>&</sup>lt;sup>1</sup> S. samka°. <sup>2</sup>S. omits. <sup>3</sup> S. deva.

sekkha-puthujjanânam kriyâ-javanâni, ditthigata-sampayutta-vicikicchâ-javanâni ca sekkhânam, anâgâmi-puggalânam pana patigha-javanâni na labbhanti, lokuttara-javanâni ca yathâraham ariyânam eva samuppajjantî ti.

14. Asekkhânam catu cattâlîsa sekkhânam uddise Chappaññâsâvasesânam catupaññâsa sambhavâ.

Ayam ettha puggala-bhedo.

- 15. Kâmâvacara-bhûmiyam pan' etâni sabbâni pi vîthicittâni yathâraham upalabbhanti. Rûpâvacara-bhûmiyam paṭigha-javana-tadâlambaṇa-vajjitâni, arûpâvacara-bhûmiyam paṭhama-magga-rupâvacara-hasana-heṭṭhimâruppa-vajjitâni ca labbhanti. Sabbatthâ pi ca tam tam pasâda-rahitânam tam tam dvârika-vîthi-cittâni na labbhant' eva. Asañña-sattânam pana sabbathâ pi citta-ppavatti natth' evâti.¹
  - Asîti vîthicittâni kâme rûpe yathâraham Catusaṭṭhi tathârûpe dvecattâlîsa labbhare.

Ayam ettha bhûmi-vibhâgo.

17. Iccevam cha-dvârika-citta-ppavatti yathâ-sambhavam bhavamgan taritâ yâvatâyukam abbocchinnâ <sup>2</sup> pavattati.

Iti abhidhammattha-saṃgahe vîthi-saṃgaha-vibhâgo nâma catuttho paricchedo.

<sup>&</sup>lt;sup>1</sup> S. natthi vâ ti. <sup>2</sup> R. abocchinnâ.

# V. VÎTHI-MUTTA-SANGAHA-VIBHAGA.

- 1. Vîthi-citta-vasen' evam pavatti samudîrito Pavatti-samgaho nâma sandhiyam dâni vuccati.
- 2. Catasso bhûmiyo catubbidhâ paţisandhi cattâri kammâni catudhâ maranuppatti ceti vîthi-mutta-samgahe cattâri Tattha apâya-bhûmi kâma-sugaticatukkâni veditabbâni. bhûmi rûpâvacara-bhûmi arûpâvacara-bhûmi ceti catasso bhûmivo nâma. Tâsu nirayo tiracchâna-yoni petti-visayo asura-kâyo ceti apâya-bhûmi catubbidhâ hoti, manussâ tâvatimsâ yâmâ câtummahârâjikâ 1 tusitâ nimmânaratî paranimmitta-vasavattî ceti kâma-sugati-bhûmi sattavidhâ Sâ panâyam ekâdasa-vidhâ pi kâmâvacara-bhûmi ceva samkham gacchati. Brahmapârisajjâ brahma-purohitâ mahâbrahmâ ceti pathamajjhâna-bhûmi,2 parittâbhâ appamânâbhâ âbhassarâ ceti dutiyajjhâna-bhûmi, paritta-subhâ appamânasubhâ subha-kinhâ ceti tatiyajjhâna-bhûmi, vehapphalâ asañña-sattâ suddhâvâsâ ceti catutthajjhâna-bhûmi ti rûpâvacara-bhûmi solasa-vidhâ hoti. Avihâ atappâ sudassâ sudassî akanitthâ ceti suddhâvâsa-bhûmi pañca-vidhâ hoti. Akâsânañcâyatana-bhûmi viññânañcâyatana-bhûmi âkiñcaññâyatana-bhûmi nevasaññâ-nâsaññâyatana-bhûmi ceti arûpâva-. cara-bhûmi catubbidhâ hoti.
  - 3. Puthujjanâ na labbhanti suddhâvâsesu sabbathâ Sotâpannâ ca sakadâgâmino câpi puggalâ Ariyâ nopalabbhanti asaññâpâyabhûmisu Sesaṭṭhânesu labbhanti ariyâ nariyâ pi ca.

Idam ettha bhûmi-catukkam.

<sup>&</sup>lt;sup>1</sup> R. câtu°. <sup>2</sup> R. -jhâna-, and so always. <sup>3</sup> R. parittâ bis.

- 4. Apâya-patisandhi kâma-sugati-patisandhi rûpâvacarapatisandhi arûpâvacara-patisandhi ceti catubbidhâ patisandhi Tattha akusalavipâkopekkhâ-sahagata-santîranam apâyabhûmiyam okkantikkhane patisandhi hutvâ tato param bhavamga-pariyosâne 1 javanam hutvâ vocchijjati, ayam ekâpâya-patisandhi nâma. Kusalavipâkopekkhâ-sahagatasantîranam pana kâma-sugatiyam manussânañ ceva jaccandhâdînam bhûmissitânañ 2 ca vinipâtikâsurânam paţisandhi-bhavamga-cuti-vasena pavattati. Mahâ-vipâkâni pan' attha sabbatthâ pi kâma-sugatiyam patisandhi-bhavamga-cutivasena pavattanti. Imâ nava kâma-sugati-paţisandhiyo nâma. Sâ<sup>3</sup> panâyam dasâ-vidhâ pi kâmâvacara-patisandhi 'cceva samkham gacchati. Tesu catunnam apâyânam manussânam vinipâtikâsurânañ ca âyu-ppamâna-gananâya niyamo natthi. Câtum-mahârâjikânam pana devânam dibbâni pañca-vassasatâni âyu-ppamânam manussa-gananâya navuti vassa-satasahassa-ppamâṇam hoti, tato catu-guṇam tâvatimsânam, tato catu-guṇam yâmâṇam, tato catu-guṇam tusitânam, tato catu-gunam nimmânaratînam, tato catugunam paranimmitavasavattînam.
  - 5. Navassatañ c' ekavîsa vassânam koṭiyo tathâ Vassasatasahassâni saṭṭhî ca vasavattisu.
- 6. Paṭhama-jjhâna-vipâkam paṭhama-jjhâna-bhûmiyam paṭisandhi-bhavamga-cuti-vasena pavattati. Tathâ dutiya-jjhâna-vipâkam tatiya-jjhâna-vipâkam ca dutiya-jjhâna-bhûmiyam, catuttha-jjhâna-vipâkam tatiya-jjhâna-bhûmiyam, pañcamajjhâna-vipâkam catuttha-jjhâna-bhûmiyam, asaññasattânam pana rûpam eva paṭisandhi hoti. Tathâ tato param pavattiyam cavana-kâle ca rûpam eva pavattitvâ nirujjhati. Imâ cha rûpâvacara-paṭisandhiyo nâma. Tesu brahma-pârisajjânam devânam kappassa tatiyo bhâgo âyu-ppamâṇam, brahma-purohitânam upaḍḍha-kappo, 4 mahâ-brahmânam eko kappo, parittâbhânam dve kappâni, appamânâbhânam cattâri kappâni, âbhassarânam aṭṭha kappâni,

<sup>&</sup>lt;sup>1</sup> R. bhavaigam. <sup>2</sup> R. bhûmassitânañ. <sup>3</sup> S. sa. <sup>4</sup> S. upaccha.

paritta-subhânam soļasa kappâni, appamāṇa-subhânam dvattiṃsa kappâni, subhakiṇhânam catu-saṭṭhi kappâni, vehapphalânam asaññasattânañ ca pañca kappa-satâni, avihânam kappa-sahassâni, atappânam dve kappa-sahassâni, sudassânam cattâri kappa-sahassâni, sudassînam aṭṭha kappa-sahassâni, akaniṭṭhânam soļasa kappa-sahassâni. Paṭhamâruppâdi-vipâkâni paṭhamâruppâdi-bhûmîsu yathâkkamam paṭisandhi-bhavamga-cuti-vasena pavattanti. Imâ catasso âruppa-paṭisandhiyo nâma. Tesu pana âkâsânañcâyatanûpagânam devânam vîsati kappa-sahassâni ayu-ppamâṇam, viññâṇañcâyatanûpagânam devânam cattâlìsa kappa-sahassâni, akiñcaññâyatananûpaganâm devânam saṭṭhi kappa-sahassâni, nevasaññâ-nâsaññâyatanûpagânam devânam caturâsîti kappa-sahassâni.

7. Paṭisandhi bhavaṃgañ ca tathâ cavanamânasaṃ Ekam eva tath' ev' ekavîsayaṃ c' ekajâtiyaṃ

Idam ettha patisandhi-catukkam.

8. Janakam upatthambhakam upapilakam upaghatakan ceti kicca-vasena, garukam åsannam åcinnam katattå-kammañ ceti pâkâdâna-pariyâyena, ditthidhamma-vedaniyam upapajja-vedaniyam aparâpariya-vedaniyam ahosi-kammañ ceti pâka-kâla-vasena cattâri kammâni nâma. Tathâ akusalam kâmâvacara-kusalam rûpâvacara-kusalam arûpâvacara-kusalañ ceti pâkatthâna-vasena. Tattha akusalam kâyakammam vacî-kammam mano-kammam ceti kamma-dvâravasena tividham hoti. Katham? Pânâtipâto adinnâdânam kâmesu micchâcâro ceti kâya-viññatti-samkhâte kâya-dvâre bâhulla-vuttito kâya-kammam nâma. Musâvâdo pisunâ vâcâ pharusâ vâcâ samphappalâpo² ceti vacî-viñnatti-samkhâte vacî-dvâre bâhulla-vuttito vacî-kammam nâma. vyâpâdo micchâ-ditthi ceti añnatrâpi viñnattiyâ manasmim yeva bâhulla-vuttito mano-kammam nâma. Tesu pânâtipâto pharusâ vâcâ vyâpâdo ca dosa-mûlena jâyanti, kâmesu micchâcâro abhijjhâ micchâ-ditthi ca lobha-mûlena, sesâni cattâri

<sup>&</sup>lt;sup>1</sup> S. ûpapîlakam; R. upapilakam. <sup>2</sup> S. sapphalâpo.

pi dvîhi mûlehi sambhavanti. Cittuppâda-vasena pan' etam akusalam sabbathâ pi dvâdasa-vidham hoti. Kâmâvacarakusalam pi kâya-dvâre pavattam kâya-kammam vacî-dvâre pavattam vacî-kammam mano-dvâre pavattam mano-kammam ceti, kamma-dvâra-vasena tividham hoti. Tathâ dâna-sîlabhâvanâ-vasena, cittuppâda-vasena pan' etam attha-vidham, dâna-sîla-bhâvanâ-pamâyana-veyyâvacca-pattidâna-pattânumodana - dhammasavana - dhammadesanâ - ditthijjukamma vasena dasa-vidham hoti. Tam pan' etam vîsati-vidham pi kâmâvacara-kammam icceva samkham gacchati. cara-kusalam pana mano-kammam eva, tam ca bhâvanâmayam appanâppattam, jhânamga-bhedena pañcavidham hoti. Tathâ arûpâvacara-kusalañ ca mano-kammam, tam pi bhâvanâmayam appanâppattam, âlambana-bhedena catubbidham hoti. Etthâkusala-kammam uddhacca - rahitam apâya - bhûmiyam paţisandhim janeti. Pavattiyam pana sabbam pi dvâdasa-vidham satt' âkusala-pâkâni sabbatthâ pi kâma-loke rûpa-loke ca yathâraham vipaccati. Kâmâvacara-kusalam pi kâmâvacarasugatiyam eva pațisandhim janeti. Tathâ pavattiyañ ca mahâ-vipâkâni ahetuka-vipâkâni attha pi sabbatthâ pi kâma loke rûpa-loke ca yathâraham vipaccati. Tatthâpi tihetukamukkattham 1 kusalam tihetukam patisandhim datva pavatte solasa vipâkâni vipaccati, tihetukam omakam dvihetukam ukkatthañ ca kusalam dvihetukam patisandhim datvâ pavatte tihetuka-rahitâni dvâdasa vipâkâni vipaccati, dvihetukam omakam pana kusalam ahetukam eva patisandhim deti pavatte ca ahetuka-vipâkân' eva vipaccati.

- 9. Asamkhâram sasamkhâra-vipâkâni na paccati Sasamkhâram asamkhâra-vipâkânîti kecanâ. Tesam dvâdasa pâkâni dasâttha ca yathâkkamam Yathâ-vuttânusârena yathâ-sambhavam uddise.
- 10. Rûpâvacara-kusalam pana paṭhamajjhânam parittam bhâvetvâ brahmapârisajjesu uppajjati, tad eva majjhimam bhâvetvâ brahma-purohitesu panîtam bhâvetvâ mahâbrahmesu, tathâ dutiyajjhânam tatiyajjhânañ ca parittam

<sup>1</sup> S. mukhatham; R. ukkatham.

bhâvetvâ parittâbhesu majjhimam bhâvetvâ appamânâbhesu panîtam bhâvetvâ âbhassaresu, catutthajjhânam parittam bhâvetvâ paritta-subhesu majjhimam bhâvetvâ appamâna-subhesu panîtam bhâvetvâ subha-kinhesu, pancamajjhânam bhâvetvâ vehapphalesu, tad eva sannâ-viragam bhâvetvâ asannasattesu, anagâmito pana suddhâvâsesu uppajjanti, arûpâvacara-kusalan ca yathâkkamam bhâvetvâ arûpesu uppajjanti.

11. Ittham mahaggatam puññam yathâ-bhumi-pavattitam² Janeti sadisam pâkam paţisandhi-pavattiyam.

Idam ettha kamma-catukkam.

12. Âyu-kkhayena kamma-kkhayena ubhaya-kkhayena upacchedaka-kammunâ ceti catudhâ maranuppatti. Tathâ ca marantânam pana maranakâle yathâraham abhimukhîbhûtam bhavantare patisandhi-janakam kammam vâ tam kamma-karana-kâle rûpâdikam upaladdha-pubbam upakarana-bhûtañ ca kamma-nimittam vâ anantaram uppajjamânabhave upalabhitabbam upabhoga-bhûtañ ca gata-nimittam vâ kamma-balena channam dvaranam aññatarasmim paccupatthâti. Tato param tam eva tathopatthitam âlambanam ârabbha vipaccamânaka-kammânurûpam parisuddham upakilittham vâ upalabhitabba-bhavânurûpam tatronatam³ va citta-santânam abhinham pavattati bâhullena, tam eva vâ pana janaka-bhûtam kammam abhinava-karana-vasena dvârappattam hoti, paccâsanna-maranassa tassa vîthi-cittâvasâne bhavamga-kkhaye vâ cavana-vasena paccuppanna-bhavapariyosâna-bhûtam cuti-cittam uppajjitvâ nirujjhati. Tasmim niruddhâvasâne tassânantaram eva tathâ gahitam âlambanam ârabbha savatthukam avatthukam eva vâ yathâraham avijjânusaya-parikkhittena tanhânusaya-mûlakena samkhârena janiyamânam 4 sampayuttehi pariggayhamânam sahajâtânam aditthâna-bhâvena pubbamgama-bhûtam bhavantara-patisandhâna-vasena paţisandhi-samkhâtam mânasam uppajjamånam eva patitthåti bhavantare.

13. Maraṇasanna-vîthiyam panettha manda-ppavattâni pañc' eva javanâni pâṭikaṃkhitabbâni. Tasmâ yadâ paccu-

<sup>&</sup>lt;sup>1</sup> S. aruppesu. <sup>2</sup> R. vavatthitam. <sup>3</sup> R. tatthonatam. <sup>4</sup> S. chabhîyamânam.

ppannâlambhaṇesu âpâtham âgatesu marantesv eva maraṇaṃ hoti, tadâ paṭisandhi-bhavaṃgânaṃ pi paccuppannâlambaṇatâ labbhatî ti katvâ kâmâvacara-paṭisandhiyâ cha-dvâra-gahitaṃ kammanimittaṃ gatinimittañ ca paccuppannam atîtâlambanam upalabhati. Kammaṃ pana atîtam eva. Tañ ca mano-dvâra-gahitaṃ. Tâni pana sabbâni pi paritta-dhamma-bhûtân' ev' âlambaṇâni. Rûpâvacara-paṭisandhiyâ pana paññatti-bhûtaṃ kamma-nimittam ev' âlambaṇaṃ hoti. Tathâ âruppa-paṭisandhiyâ ca mahaggata-bhûtaṃ paññatti-bhutañ ca kamma-nimittam eva yathârahaṃ âlambaṇaṃ hoti. Asañña-sattânaṃ pana jîvita-navakam eva paṭisandhi-bhâvena patiṭṭhâti. Tasmâ te rûpa-paṭisandhikâ nâma. Arûpâ arûpa-paṭisandhikâ. Sesâ rûpâ rûpa-paṭisandhikâ.

14. Âruppa-cutiyâ honti hetthimâruppa-vajjitâ Paramâruppa-sandhî ca tathâ kâme ti-hetukâ, Rûpâvacara-cutiyâ ahetu-rahitâ siyum Sabbâ kâme ti-hetumhâ kâmesv eva panetarâ.

Ayam ettha cuti-patisandhi-kkamo.

15. Iccevam gahita-paṭisandhikânam pana paṭisandhi-ni-nirodhânantarato pabhûti tam ev' âlambaṇam ârabbha tad eva cittam yâva cuti-cittuppâdâ asati vîthi-cittuppâde bha-vassa aṃga-bhâvena bhavaṃga-santati-saṃkhâtaṃ ¹ mânasaṃ abbocchinaṃ ² nadî-soto viya pavattati. Pariyosâne ca cava-na-vasena cuti-cittaṃ hutvâ nirujjhati. Tato parañ ca paṭisandhâdayo ratha-cakkam iva yathâkkamaṃ eva pari-vattantâ pavattanti.

16. Patisandhi-bhavamga-vîthiyo cuti ceha tathâ bhavantare Puna-sandhi-bhavamgamiccayam parivattati citta-santati³ Patisamkhâya pan' etam addhuvam adhigantvâ padam accutam budhâ

Susamucchinna-sineha-bandhanâ samam essanti cirâya 4 subbatâ.

Iti abhidhammattha-saṃgahe vîthi-mutta-saṃgaha-vibhâgo nâma pañcamo paricchedo.

<sup>&</sup>lt;sup>1</sup> R. saṃkhataṃ. <sup>2</sup> R. abocchinnaṃ. <sup>3</sup> S. sattati. <sup>4</sup> R. cîrâya.

## VI. RÛPA-SANGAHA-VIBHAGA.

- Ettåvatå vibhattå hi <sup>1</sup> sabba-bheda-pavattikå Citta-cetasikå dhammå rûpam dâni pavuccati. Samuddeså vibhågå ca samutthånå kalåpato Pavattikkamato ceva pañcadhå tattha samgaho.
- 2. Cattâri mahâbhûtâni catunnam ca mahâbhûtânam upâdârûpan ti duvidham etam rûpam ekâdasa-vidhena samgaham gacchati. Katham? Pathavi-dhâtu âpo-dhâtu tejo-dhâtu vâyo-dhâtu bhûta-rûpâm nâma. Cakkhu sotam ghânam jivhâ kâyo pasâda-rûpamnâma. Rûpam saddo gandho raso âpo-dhâtu-vivajjitam bhûta-ttaya-samkhâtam photthabbam gocara-rûpam nâma. Itthattam purisattam bhâva-rûpam nâma. Hadaya-vatthu hadaya-rûpam nâma. Jîvitindriyam jîvita-rûpam nâma. Kabalimkâro 2 âhâro âhâra-rupam nâma. Iti ca atthârasavidham etam rûpam sabhâva-rûpam salakkhana-rûpam nipphanna-rûpam rûpa-rupam sammasana-rûpan ti ca samgaham gacchati. Âkâsadhâtu pariccheda-rûpam nâma. Kâya-viñnatti vacî-viñnatti vinnatti-rûpam nâma. Rûpassa lahutâ mudutâ kammaññatâ viññatti-dvayam vikâra-rûpam Rupassa upacayo santati jaratâ³ aniccatâ lakkhaṇarûpam nâma. Jâtirûpam eva pan' ettha upacaya-santatinâmena pavuccati. Iti ekâdasa-vidham etam rûpam atthavîsati-vidham hoti sarûpa-vasena.
  - 3. Katham

Bhûta-ppasâda-visayâ bhâvo hadayam iccapi Jîvitâhâra-rûpehi aṭṭhârasa-vidham tathâ Paricchedo ca viññatti vikâro lakkhaṇam ti ca Anipphannâ dasa ceti aṭṭhavîsa-vidham bhave.

Ayam ettha rûpa-samuddeso.

<sup>&</sup>lt;sup>1</sup> S. vibhantâhi. <sup>2</sup> R. kabalîkâro. <sup>3</sup> S. charatâ.

- 4. Sabbañca pan' etam rûpam ahetukam sappaccayam sâsavam samkhatam lokiyam kâmavacaram anârammanam apahâtabbam evâ ti ekavidham pi ajjhattika-bâhirâdi-vasena bahudhâ 1 bhedam gacchati. Katham? Pasâda-samkhâtam pañcavidham pi ajjhattika-rûpam nâma. Itaram bâhira-Pasâda-hadaya-samkhâtam chabbidam pi vatthurûpam nâma. Itaram avatthu-rûpam. Pasâda-viññattisamkhâtam sattavidham pi dvâra-rupam nâma. advåra-rûpam. Pasåda-bhåva-jîvita-samkhåtam atthavidham pi indriya-rupam nâma. Itaram anindriya-rûpam. Pasâdavisaya-samkhâtam dvâdasa-vidham pi olârika-rûpam santike rûpam sappatigha-rûpañ ca. Itaram sukhuma-rûpam dûre rûpam appatigha-rûpañ ca. Kammajam upâdinna-rûpam. Itaram anupâdinna-rûpam. Rûpâyatanam sanidassanarûpam. Itaram anidassana-rupam. Cakkhâdi-dvayam asampatta-vasena ghânadi-ttayam sampatta-vasenâ ti pañcavidham pi gocara-ggâhika-rûpam. Itaram agocara-ggâhikarûpam. Vanno gandho raso ojâ bhûta-catukkañ ceti atthavidham pi avinibbhoga-rûpam. Itaram vinibbhoga-rupam.
  - Iccevam atthavîsati-vidham pi ca vicakkhanâ Ajjhattikâdi-bhedena vibhajanti yathâraham.

Ayam ettha rûpa-vibhâgo.

6. Kammam cittam utu âhâro ceti cattâri rûpa-samuṭṭhânâni nâma. Tattha kâmâvacaram rûpâvacarañ ceti pañcavîsatividham pi kusalâkusala-kammam abhisamkhatam ajjhattikasantâne kamma-samuṭṭhâna-rûpam paṭisandhim upâdâya khane khane samuṭṭhâpeti. Âruppa-vipâka-dvi-pañca-viññâna-vajjitam pañcasattati-vidham pi cittam citta-samuṭṭhâna-rûpam paṭhama-bhavaṃgam upâdâya jâyantam eva samuṭṭhânpeti. Tattha appanâ-javanam iriyâpatham pi sannâmeti. Votthappana-kâmâvacara-javanâbhiññâ pana viññattim pi samuṭṭhâpenti. Somanassa-javanâni pan' ettha terasa-hasanam pi janenti. Sîtuṇhotu-samaññâtâ tejo-dhâtu-ṭhiti-pattâ va utu-samuṭṭhâna-rûpam ajjhattam ca bahiddhâ ca yathâraham samuṭṭhâpeti. Ojâ-saṃkhâto âhâro âhâra-samuṭṭhâna

<sup>&</sup>lt;sup>1</sup> S. mahudhâ. <sup>2</sup> S. sannâne.

rûpam ajjhoharaṇa-kâle ṭhânappatto va samuṭṭhapeti. Tattha hadaya-indriya-rûpâni kammajân' eva, viññatti-dvayam citta-jam eva, saddo cittotujo,² lahutâdi-ttayam utu-cittâhârehi sambhoti. Avinibbhogo-rûpâni ceva âkâsa-dhâtu ca catûhi sambhûtâni, lakkhaṇa-rûpâni nakuto ci jâyanti.

7. Aṭṭhârasa pannarasa terasa dvâdasâ ti ca Kammacittotukâhârajâni honti yathâkkamam. Jâyamânâdi-rûpânam sabhâvattâ hi kevalam Lakkhanâni na jayanti kehicî ti pakâsitam.

Ayam ettha rûpa-samutthâna-nayo.

- 8. Ekuppâdâ ekanirodhâ ekanissayâ sahavuttino ekavîsati rûpa-kalâpâ nâma. Tattha jîvitam avinibbhoga-rûpañ ea cakkhunâ saha cakkhu-dasakan ti pavuccati. Tathâ sotâdîhi saddhim sota-dasakam ghâna-dasakam jivha-dasakam kâyadasakam itthibhava-dasakam pumbhava-dasakam vatthudasakañ ceti yathâkkamam yojetabbam. Avinibbhoga-rûpam eva jîvitena saha jîvita-dasakan ti pavuccati. Ime nava kamma-samutthâna-kalâpâ. Avinibbhoga-rûpam pana suddhatthakam. Tad eva kâya-viññattiyâ saha kâya-viññattinavakam vacî-viñnatti saddehi saha vacî-viñnatti-dasakam lahutâdîhi saddhim lahutâdi - ekâdasakam kâya - viññattilahutâdi-dvâdasakam vacî-viñnatti-sadda-lahutâdi-terasakañ ceti cha citta-samutthâna kalâpâ. Suddhatthakam saddanavakam lahutâd-ekâdasakam sadda-lahutâdi-dvâdasakañ ceti ceti cattâro utu-samutthâna-kalâpâ. Suddhatthakam lahutâdekâdasakañ ceti dve âhâra - samutthâna - kalâpâ. suddatthakam sadda-navakañ ceti dve utu-samutthânakalâpâ bahiddhâ pi labbhanti. Avasesâ pana sabbe pi ajjhattikam eva.
  - 9. Kammacittotukâhâra-samutthânâ yathâkkamam Nava cha caturo dveti kalâpâ ekavîsati. Kalâpânam pariccheda-lakkhanattâ vicakkhanâ Na kalâpamgam iccâhu âkâram lakkhanâni ca.

Ayam ettha kalâpa-yojanâ.

- 10. Sabbâni pi pan' etâni rûpâni kâmaloke yathâraham anûnâni pavattiyam upalabbhanti. Patisandhiyam pana samsedajânañ ceva opapâtikânañ ca cakkhu-sota-ghâna-jivhâkâya-bhâva-vatthu-dasaka-samkhâtâni satta-dasakâni pâtubhavanti ukkattha-vasena. Omaka-vasena pana cakkhu-sotaghâna-bhâva-dasakâni tadâci pi na labbhanti. Tasmâ tesam vasena kalâpâni 1 veditabbâ, gabbha-seyyaka-sattânam pana kâya-bhâva-vatthu-dasaka-samkhâtâni tîni dasakâni pâtu bhavanti. Tatthâpi bhâva-dasakam kadâci na labbhati.2 Tato param pavatti-kâle kamena cakkhu-dasakâdîni ca pâtu bha-Iccevam patisandhim upâdâya kamma-samutthânâ dutiya-cittam upâdâya citta-samutthânâ thiti-kâlam³ upâdâya utu-samutthânâ ojâ-pharanam upâdâya âhâra-samutthânâ ceti catu-samutthâna-rûpa-kalâpa-santati kâmaloke dîpa-jâlâ viva nadî-soto viya ca yâvatâyukam abbocchinnam 4 pavattati. Marana-kâle pana cuti-cittopari sattarasa ma cittassa thiti-3 kâlam upâdâya kammaja-rûpâni <sup>5</sup> na upajjanti. Puretaram upannâni ca kammaja-rûpâni 5 cuti-citta-sama-kâlam eva pavattitvâ nirujjhanti. Tato param cittajâhâraja-rûpañ ca Tato param utu-samutthâna-rûpa-paramparâ vocchiiiati. yâva mata-kalevara 6-samkhâtâ pavattanti.
  - Iccevam matasattânam punad eva bhavantare Paṭisandhim upâdâya tathârûpam pavattati.
- 12. Rûpaloke pana ghâna-jivhâ-kâya-bhâva-dasakâni ca âhâraja-kalâpâni ca na labbhanti. Tasmâ tesam patisandhi-kâle<sup>8</sup> cakkhu-sota-vatthu-vasena tîni dasakâni jîvita-navakañ ceti cattâro labbhanti. Asañña-sattânam pana cakkhu-sota-vatthu-saddâni pi na labbhanti. Tathâ sabbâni pi cittaja-rûpâni. Tasmâ tesam patisandhi-kâle jîvita-navakam eva pavattiyañ ca sadda-vajjitam utu-samuṭṭhâna-rûpam atiri-cchati. Iccevam kâma-rupâsaññi-samkhâtesu tîsu ṭhânesu paṭisandhi-pavatti-vasena duvidhâ rûpa-pavatti veditabbâ.
  - 13. Aṭṭhavîsati kâmesu honti tevîsa rûpisu Sattaras' evâsaññînam arûpe natthi kiñci pi.

R. kalâpatâni.
 S. labbhanti.
 R. thîti°.
 R. abbho.
 S. omits.
 R. kalevara;
 S. kalebara.
 S. puna dve.
 S. kâlo.

Saddo vikâro jaratâ maraṇañ c' opapattiyaṃ Na labbhanti pavatte tu na kiñci pi na labbhati.

Ayamettha rûpa-pavatti-khamo.

14. Nibbânam pana lokuttara-samkhâtam catumagga-ñânena sacchikâtabbam magga-phalânam âlambaṇa-bhûtam vâna-samkhâtâya taṇhâya nikkhantattâ nibbânan ti ¹ pavuccati. Tad etam sabhâvato ekavidham pi, sa-upâdi-sesa²nibbâna-dhâtu anupâdisesa-nibbâna-dhâtu ceti duvidham hoti kâraṇa-pariyâyena. Tathâ suññatam animittam appaṇihitañ³ ceti tividham hoti âkâra-bhedena.

Padam accutam accantam <sup>4</sup> asamkhatam anuttaram Nibbânam iti bhâsanti vânamuttâ mahesayo. Iti cittam cetasikam rûpam <sup>5</sup> nibbânam iccapi Paramattham pakâsanti catudhâ va tathâgatâ.

Iti abhidhammattha-saṃgahe rûpa-saṃgaha-vibhâgo nâma chaṭṭho paricchedo.

<sup>&</sup>lt;sup>1</sup> S. nibbânatti. <sup>2</sup> S. upâdisena. <sup>3</sup> S. appanihitañ. <sup>4</sup> S. accattam. <sup>5</sup> S. rupa, and so nearly always.

## VII. SAMUCCA-SANGAHA-VIBHAGA.

- Dvâsattati-vidhâ vuttâ vatthudhammâ salakkhanâ
  Tesam dâni yathâyogam pavakkhâmi samuccayam.
- 2. Akusala-samgaho missaka-samgaho bodhipakkhiyasamgaho sabba-samgaho ceti samuccaya-samgaho catubbidho veditabbo. Katham? Akusala-samgahe tâva cattâro âsavâ kâmâsavo bhavâsavo ditthâsavo avijjâsavo, cattâro oghâ kâmogho bhavogho ditthogho avijjogho, cattâro yogâ kâmayogo bhava-yogo ditthi-yogo avijjâ-yogo, cattâro ganthâ abhijihâ kâyagantho vyâpâdo kâyagantho sîlabbata-parâmâso kâyagantho (idam saccâbhiniveso kâyagantho), cattâro upâdânâ kâmupâdânam ditthupâdânam sîlabbatupâdânam attavâdupâdânam, cha nîvaranâni kâma-chanda-nîvaranam vyâpâda - nîvaranam thîna - middha - nîvaranam uddhacca kukkucca-nîvaranam vicikicchâ-nîvaranam avijjâ-nîvaranam, sattânusayâ kâmarâgânusayo bhavarâgânusayo patighânusayo mânânusayo ditthânusayo vicikicchânusayo avijjânusayo, dasa samyojanâni kâmarâga-samyojanum rûparâgasamyoganam aruparaga - samyojanam patigha - samyojanam mâna-samyojanam ditthi-samyojanam sîlabbata-parâmâsasamyojanam vicikicchâ-samyojanam uddhacca-samyojanam avijjâ-samyojanam suttante, aparâni dasa samyojanâni kâmarâga-samyojanam bhavarâga-samyojanam patigha-samyojanam mâna-samyojanam ditthi-samyojanam sîlabbata-parâmâsa-samyojanam vicikicchâ-samyojanam issâ-samyojanam macchariya-samyojanam avijjâ-samyojanam abhidhamme, dasa kilesâ lobho doso moho mâno ditthi vicikicchâ thînam uddhaccam ahirikam anottappam. Âsavâdîsu pan' ettha kâma-bhava-nâmena tabbatthukâ tanhâ adhippetâ. Sîlabbata-

parâmâro idam saccâbhiniveso attavâdupâdânañ ca tathâ pavattam diṭṭhigatam eva pavuccati.

- 3. Âsavoghâ ca yogâ ca tayo ganthâ ca vatthuto Upâdânâ duve vuttâ aṭṭha nîvaraṇâ siyum. Chaļevânusayâ honti nava saṃyojanâ matâ Kilesâ dasa vuttoyam navadhâ pâpa-saṃgaho.
- 4. Missaka-samgahe cha hetû lobho doso moho alobho adoso amoho, satta jhânamgâni vitakko vicâro pîti ekaggatâ somanassam domanassam upekkhâ, dvâdasa maggamgâni sammå-ditthi sammå-samkappo sammå-våcå sammå-kammanto sammâ-âjîvo sammâ-vâyâmo sammâ-sati sammâsamâdhi micchâ-ditthi micchâ-samkappo micchâ-vâyâmo micchâ-samâdhi, bâvîsat' indriyâni cakkhundriyam sotindriyam ghânindriyam jivhindriyam kâyindriyam itthindriyam purisindriyam jîvitindriyam manindriyam sukhindriyam dukkhindriyam somanassindriyam domanassindriyam upekkhindriyam saddhindriyam viriyindriyam satindriyam samâdhindriyam paññindriyam anaññâtaññassâmitindriyam aññindriyam aññâtâvindriyam, nava balâni saddhâ-balam viriya-balam samâdhi-balam paññâ-balam hiri-balam ottappa-balam ahirika-balam anottappa-balam, cattaro adhipati chandapati cittâdhipati viriyâdhipati vîmamsâdhipati, cattâro âhârâ kabalimkâro âhâro phasso dutiyo mano-samcetanâ tatiyâ viññânam catuttham. Indriyesu pan' ettha sotâpatti-maggañânam anaññâtaññassâmitindriyam, arahatta-phala-ñânam aññâtâvindriyam, majjhe 1 cha ñânâni aññindriyânî ti pavuccanti, jîvitindriyañ ca rupârupa-vasena duvidham hoti. Pañca-viññânesu jhânamgâni aviriyesu phalâni ahetukesu maggamgâni na labbhanti. Tathâ vicikicchâ citte ekaggatâ maggindriya-bala-bhâvam² na gacchati, dvihetuka-tihetukajavanesv eva yathâsambhavam adhipati eko va labbhati.
  - 5. Cha hetû pañca jhânamgâ maggamgâ nava vatthuto Solasindriya-dhammâ ca bala-dhammâ naveritâ. Cattârodhipatî vuttâ tathâhârâ ti sattadhâ Kusalâdi-samâkinno vutto missaka-samgaho.

- 6. Bodhi-pakkhiya-samgahe cattâro satipatthânâ kâyânupassanâ-satipatthânam vedanânupassanâ-satipatthânam cittânupassanâ-satipatthânam dhammânupassanâ-satipatthânam; cattâro sammappadhânâ uppannânam pâpakânam pahânâya vâyâmo, anuppannânam pâpakânam anuppâdâya vâyâmo, anuppannânam kusalânam uppâdâya vâyâmo, uppannânam kusalânam bhîyyobhâvâya vâyâmo; cattâro iddhi-pâdâ chandiddhi-pâdo cittiddhi-pâdo viriyiddhi-pâdo vîmamsiddhipâdo; pañc' indriyâni saddhindriyam viriyindriyam satindriyam samâdhindriyam paññindriyam; pañca balâni saddhâbalam viriya-balam sati-balam samâdhi-balam paññâ-balam; satta bojjhamga sati-sambojjhamgo dhamma-vicaya-sambojjhamgo viriya-sambojjhamgo pîti-sambojjhamgo passaddhisambojjhamgo samadhi-sambojjhamgo upekkha-sambojjhamgo; attha maggamgani samma-ditthi samma-samkappo sammâ-vâcâ sammâ-kammanto sammâ-âjîvo sammâ-vâyâmo sammâ-sati sammâ-samâdhi. Ettha pana cattâro satipatthânâ ti sammâ-sati ekâ va pavuccati, tathâ cattâro sammappadhânâ ti ca sammâ-vâyâmo.
  - 7. Chando cittam upekkhâ ca saddhâ-passaddhi-pîtiyo Sammâ-diṭṭhi saṃkappo vâyâmo viratittayaṃ Sammâ-sati samâdhî ti cuddasete svabhâvato Satta-tiṃsa-pabhedena sattadhâ tattha saṃgaho. Saṃkappa-passaddhi ca pîtupekkhâ Chando ca cittaṃ viratittayañ ca Naveha ṭhânâ viriyaṃ navaṭṭha Satî samâdhî catu pañca paññâ Saddhâ duṭhânuttama-satta-tiṃsa Dhammânam eso pavaro vibhâgo. Sabbe lokuttare honti nava saṃkappa-pîtiyo Lokiye pi yathâyogaṃ chabbisuddhi pavattiyaṃ.
- 8. Sabba-saṃgahe pañca khandhâ rûpa-kkhandho vedanâ-kkhando saññâ-kkhandho saṃkhâra-kkhandho viññâṇakkhandho, pañc' upâdâna-kkhandâ rûpupâdâna-kkhandho

<sup>1</sup> S. samâdhi catu; R. samâdhiceatu.

vedanupâdâna-kkhando saññupâdâna-kkhandho samkhârupâdâna-kkhandho viñnânupâdânakkhandho, dvâdas' âyatanâni cakkhâyatanam sotâyatanam ghânayatanam jivhâyatanam kâyâyatanam manâyatanam rûpâyatanam saddâyatanam gandhâyatanam rasâyatanam potthabbâyatanam dhammâyatanam, atthârasa dhâtuyo cakkhu-dhâtu sota-dhatu ghânadhâtu jivhâ-dhâtu kâya-dhâtu rûpa-dhâtu sadda-dhâtu gandha-dhâtu rasa-dhâtu potthabba-dhâtu cakkhu-viññânadhâtu sota-viñnana-dhâtu ghana-viñnana-dhâtu jivha-viñnana-dhâtu kâya-viññâna-dhâtu mano-dhâtu mano-viññânadhâtu dhamma-dhâtu, cattâri ariya-saccâni dukkham ariyasaccam dukkha-samudayo ariya-saccam dukkha-nirodho ariya-saccam dukkha-nirodho-gâminî patipadâ ariya-saccam. Ettha pana cetasika-sukhuma-rûpa-nibbâna-vasena ekûnasattati dhammâ dhammâyatana-dhamma-dhâtû ti samkham gacchanti, manâyatanam eva satta-viññâna-dhâtu-vasena bhijjati.

9. Rupañ ca vedanâ saññâ sesa-cetasikâ tathâ
Viññâṇam iti pañcete pañcakkhandhâ ti bhâsitâ.
Pañcupâdânakkhandhâ ti tathâ tebhûmakâ matâ
Bhedâbhâvena nibbânam khandha-samgaha-nissaṭam
Dvârâlambaṇa-bhedena bhavant' âyatanâni ca
Dvârâlamba-taduppanna-pariyâyena dhâtuyo.
Dukkham tebhûmakam vaṭṭam taṇhâ-samudayo bhave
Nirodho nâma nibbânam maggo lokuttano mato.
Magga-yuttâ phalâ¹ ceva catu-sacca-vinissaṭâ²
Iti pañca pabhedena pavutto sabba-samgaho.

Iti abhidhammattha-samgahe samucca-samgahavibhâgo nâma sattamo paricchedo.

<sup>&</sup>lt;sup>1</sup> S. balâ. <sup>2</sup> S. vinissatâ.

# VIII. PACCAYA-SANGAHA-VIBHAGA.

- Yesam samkhata-dhammânam ye dhammâ paccayâ yathâ Tam vibhâgam ihedâni pavakkhâmi yathâraham.
- 2. Paţicca-samuppâda-nayo paṭṭhâna-nayo ceti paccaya-samgaho duvidho veditabbo. Tattha tabbhâvabhâvî bhâvâ-kâra-mattopalakkhito paṭicca-samuppâda-nayo, paṭṭhâna-nayo pana âhacca-paccaya-ṭṭhitim ârabbha pavuccati, ubhayam pana vomissitvâ papañcanti âcariyâ. Tattha avijjâ-paccayâ saṃkhârâ saṃkhâra-paccayâ viññâṇaṃ viññâṇa-paccayâ nâma-rûpaṃ nâma-rûpa-paccayâ saļâ-yatanaṃ saļâyatana-paccayâ phasso phassa-paccayâ vedanâ vedanâ-paccayâ taṇhâ taṇhâ-paccayâ upâdânaṃ upâdâna-paccâyâ bhavo bhava-paccayâ jâti jâti-paccayâ jarâ-mara-naṃ¹ soka-parideva-dukkha-domanassupâyâsâ sambhavanti. Evam etassa kevalassa dukka-kkhandassa samudayo hotî tî ayam ettha paṭicca-samuppâda-nayo.
- 3. Tattha tayo addhâ dvâdasaṃgâni vîsatâkârâ ti-sandhi catu-saṃkhepâ tîṇi vaṭṭâni dve mûlâni ca veditabbâni. Kathaṃ? avijjâ saṃkhârâ atîto addhâ jâti-jarâ-maraṇam anâgato addhâ majjhe aṭṭha paccuppanno addhâ ti tayo addhâ. Avijjâ saṃkhârâ viññâṇaṃ nâma-rupaṃ saļâyatanaṃ phasso vedanâ taṇhâ upâdânaṃ bhavo jâti jarâ-maraṇan ti dvâdas' aṇagâni. Sokâdi-vacanaṃ pan' ettha nissandaphala-nidassanaṃ, avijjâ-saṃkhâra-ggahaṇena panettha taṇhupâdâna-bhavâ pi gahitâ bhavanti. Tathâ taṇhupâdâna-bhava-ggahaṇena ca avijjâ-saṃkhârâ-jâti-jarâ-maraṇaggahaṇena ca viññâṇâdi-phala-pañcakam eva gahitan ti katyâ:—
  - 4. Atîte hetavo pañca idâni phala-pañcakam Idâni hetavo pañca âyatim phala-pañcakan ti.

<sup>1</sup> S. jarâraraṇam; R. jayâmaraṇam.

- 5. Vîsatâkârâ ti-sandhi catu-saṃkhepâ ca bhavanti. Avijjâ taṇhupâdânâ ca kilesa-vaṭṭaṃ, kamma-bhava-saṃkhâto bhavekadeso saṃkhârâ ca kamma-vaṭṭaṃ, upapatti-bhava-saṃkhâto bhavekadeso avasesâ ca vipâka-vaṭṭan ti tîṇi vaṭṭâni, avijjâ-taṇhâ-vasena dve mûlâni ca veditabbâni.
  - 6. Tesam eva ca mûlâm nirodhena nirujjhati
    Jarâ-maranam uñchâya ¹ pîlitânam abhinhaso
    Âsavânam samuppâdâ avijjâ ca pavattati.
    Vaṭṭam âbandham iccevam tebhûmakma anâdikam
    Paṭicca-samuppâdo ti paṭṭhapesi mahâmuni.
- 7. Hetu paccayo ârammana paccayo adhipati paccayo anantara paccayo samanantara paccayo sahajâta paccayo aññamañña paccayo nissaya paccayo upanissaya paccayo purejâta-paccayo pacchâjâta-paccayo âsevana-paccayo kammapaccayo vipâka-paccayo âhâra-paccayo indriya-paccayo jhâna-paccayo magga-paccayo sampayutta paccayo vipayutta paccayo atthi-paccayo natthi-paccayo vigata-paccayo avigata-paccayo ti ayam ettha paṭthâna-nayo.
  - 8. Chadhâ nâman tu nâmassa pañcadhâ nâma-rûpinam Ekadhâ puna rûpassa rûpam nâmassa c'ekadhâ Paññatti-nâma-rûpâni nâmassa duvidhâ dvayam Dvayassa navadhâ ceti chabbidhâ paccayâ. Katham?
- 9. Anantara-niruddhâ citta-cetasikâ dhammâ paccuppannânam² citta-cetasikânam dhammânam anantara-samanantara-natthi-vigata-vasena, purimâni javanâni pacchimânam javanânam âsevena-vasena ca, sahajâtâ citta-cetasikâ dhammâ aññamaññam sampayutta-vaseneti ca chadhâ nâmam nâmassa paccayo hoti. Hetu-jhânamga-maggamgâni sahajâtânam nâma-rûpânam hetâdi-vasena, sahajâtâ cetanâ sahajâtânam nâma-rûpânam, nânâ-khaṇikâ cetanâ kammâbhinibbattânam nâma-rûpânam kamma-vasena, vipâka-kkhandâ aññamaññam sahajâtânam rûpânam vipâka-vaseneti ca pañcadhâ nâmam nâma-rûpânam paccayo hoti. Pacchâjâtâ citta-cetasikâ dhammâ purejâtassa imassa kâyassa pacchâjâta-vaseneti

<sup>&</sup>lt;sup>1</sup> S. ucchâya. <sup>2</sup> R. pathuppannânam.

ekadhâ va nâmam rûpassa paccayo hoti. Cha vatthûni pavattiyam sattannam viññâna-dhâtûnam pañcâlambanâni ca pañca viññâna-vîthiyo purejâta-vaseneti ekadhâ va rûpam nâmassa paccayo hoti. Ârammaṇa-vasena upanissaya-vaseneti ca duvidhâ paññatti-nâma-rûpâni nâmass' eva paccayâ honti. Tattha rûpâdi-vasena chabbidham hoti ârammaṇam, upanissayo pana tividho hoti ârammaṇûpanissayo ananta-rûpanissayo pakatûpanissayo ceti. Tattha âlambaṇam eva garu-katam âlambaṇûpanissayo, anantara-niruddhâ citta-cetasikâ dhammâ anantarûpanissayo, râgâdayo pana dhammâ saddhâdayo ca sukham dukkham puggalo bhojanam utu senâsanañ ca yathâraham ajjhattañ ca bahiddhâ ca kusalâdidhammânam kammam vipâkânanti ca bahudhâ hoti pakatû-

panissayo.

10. Adhipati - sahajâta-aññamañña - nissay - âhâr - indriya vippayutta-atthi-avigata-vaseneti yatharaham navadha namarûpâni nâma-rûpânam paccayâ bhavanti. Tattha garu-katam âlambanam âlambanâdhipati-vasena nâmânam sahajâtâdhipati catubbidho pi sahajâta-vasena sahajâtânam nâma-rûpânan ti ca duvidho hoti adhipati - paccayo. Citta-cetasikâ dhammâ aññamaññam sahajâta-rûpânañ ca mahâbhûtâ aññamaññam upâdâ-rûpânañ ca patisandhi-kkhane vatthuvipâkâ añnamañnan ti ca tividho hoti sahajâta-paccayo. Citta-cetasikâ dhammâ aññamaññam mahâbhûtâ aññamaññam paţisandhi-kkhane vatthu-vipâkâ aññamaññan ti ca tividho hoti aññamañña-paccayo. Citta-cetasikâ dhammâ aññamaññam sahajâta-rûpânañ ca mahâbhûtâ aññamaññam upâdâ-rûpânañ ca cha vattthûni sattannam viññâna-dhâtûnan ti ca tividho hoti nissaya-paccayo. Kabalimkâro âhâro imassa kâyassa, arûpino âhârâ sahajâtânam nâma-rûpânan ti ca duvidho hoti âhâra-paccayo. Pañca pasâdâ pañcannam viññânânam, rûpajîvitindriyam upâdinna-rûpânam, arûpino indriyâ sahajâtânam nâma-rûpânan ti ca tividho hoti indriya-paccayo. Okkanti-kkhane vatthu-vipâkânam, citta-cetasikâ dhammâ sahajâta-rûpânam sahajâta-vasena, pacchâjâtâ citta-cetasikâ dhammâ purejâtassa imassa kâyassa pacchâjâta-vasena, chavatthûni pavattiyam sattannam viññâna-dhâtûnam purejâta-vaseneti ca tividho hoti vippayutta-paccayo.

- Sahajâtam purejâtam pacchâjâtañ ca sabbathâ Kabaļimkâro âhâro rûpa-jîvitam iccayam.
- 12. Pañcavidho hoti atthi-paccayo avigata-paccayo ca. Âlambaṇûpanissaya-kammatthi-paccayesu ca sabbesu paccayâ samodhânaṃ gacchanti. Sahajâta-rûpan ti panettha sabbathâ pi pavatte citta-samuṭṭhânânaṃ paṭisandhiyaṃ kaṭattâ rûpânañ ca vasena duvidhaṃ hotî ti veditabbaṃ.
  - 13. Iti tekâlikâ dhammâ kâlamuttâ ca sambhavâ Ajjhattañ ca bahiddhâ ca samkhatâsamkhatâ tathâ Paññatti-nâma-rûpânam vasena tividhâ thitâ, Paccayâ nâma paṭṭhâne catuvîsati sabbathâ.
- 14. Tattha rûpa-dhammâ rûpa-kkhandho va, citta-cetasika-samkhâtâ cattâro arûpino-kkhandhâ nibbânañ ceti pañca vidham pi arûpan ti ca nâman ti ca pavuccati. avasesâ pañnatti pana pañnapiyatta pañnatti-pañnapanato paññattî ti ca duvidhâ hoti. Katham? Tam tam bhûtaviparinamakaram upadaya tatha tatha pannatta bhûmisambhâra - sannivesâkâram upâdâya pabbatâdikâ, ratha - sakatadika, khandha - pañcakam upadaya purisa puggalâdikâ, candâvattanâdikam ûpâdâya disâkâlâdikâ. asamphutthâkâram upâdâya kûpa-guhâdikâ, tam tam bhûta-nimittam bhâvanâ-visesañ ca upâdâya kasina-nimittâdikâ ceti, evamâdi-pabhedâ pana paramatthato avijjamânâ pi atthacchâyâkârena cittuppâdânam âlambana-bhûtâ, tam tam upâdâya upanidhâya kâranam katvâ tathâ tathâ parikappiyamânâ samkhâyati samaññâyati voharîyati paññâpîyatîti paññattî ti pavuccati. Ayam paññatti paññâpiyattâ paññatti nâma. Paññâpanato paññatti pana nâma-nâma-kammâdinâ Sâvijjamâna-pañnatti avijjamâna-pañnâmena paridîpitâ. ñatti vijjamânena avijjamâna-paññatti avijjamânena vijjamâna-paññatti vijjamânena vijjamâna-paññatti avijjamânena avijjamâna-paññatti ceti chabbidhâ hoti. Tattha yadâ pana paramatthato vijjamanam rûpa-vedanadim etaya paññapenti tadâyam vijjâmâna-paññattî ti, yadâ pana paramatthato avijjamânam bhûmi-pabbatâdim etâya paññâpenti tadâyam avijjamâna-paññattî ti pavuccati, ubhinnam pana vomissaka-

vasena sesâ yathâkkamam chaļâbhiñña¹ itthi-saddo cakkhu-viññânam râja-putto ti ca veditabbâ.

15. Vacîghosânusârena sotaviññânavîthiyo Pavattânantaruppannamanodvârassa gocarâ -Atthâyassânusârena viññâyanti tato param Sâyam paññatti viññeya ² lokasamketanimmitâ.

Iti abhidhammattha-saṃgahe paccaya-saṃgaha-vibhâgo nâma aṭṭhamo paricchedo.

1 R. S. abhiñño.

<sup>&</sup>lt;sup>2</sup> R. viññeyyâ.

# KAMMATTHÂNA-SANGAHA-VIBHÂGA.

- 1. Samathavipassanânam 1 bhâvanânam ito param Kammatthânam pavakkhâmi duvidham pi yathâkkamam.
- 2. Tattha samatha-samgahe tâva dasa kasinâni dasa asubhâ dasa anussatiyo catasso appamaññâyo ekâ saññâ ekam vavatthânam cattaro aruppa ceti sattavidhena samatha-kammatthanasamgaho, râga-caritâ dosa-caritâ moha-caritâ saddhâ-caritâ buddhi-caritâ vitakka-caritâ ceti chabbidhena carita-samgaho, parikamma-bhâvanâ upacâra-bhâvanâ appanâ-bhâvanâ ceti tisso bhâvanâ, parikamma-nimittam uggaha-nimittam pațibhâga-nimittam ceti tini nimittâni ca veditabbâni. Katham? pathavi-kasinam âpo-kasinam tejo-kasinam vâyo-kasinam nîla-kasinam pîta-kasinam lohita-kasinam odâta-kasinam âkâsa-kasinam âloka-kasinam ceti imâni dasa-kasinâni nâma. Uddhumâtakam vinîlakam vipubbakam vicchiddakam vikkhâyitakam² vikkhittakam hatavikkittakam³ lohitakam pulavakam 4 atthikañ ceti ime dasa asubhâ nâma. Buddhânussati dhammânussati samghânussati sîlanussati câgânussati devatânussati upasamânussati maranânussati kâyagatâ sati ânâpânasati ceti imâ dasa anussativo nâma. Mettâ karunâ muditâ upekkhâ ceti imâ catasso appamaññâyo nâma; brahmavihâro Âhâre patikkûla-saññâ ekâ saññâ nâma. ti ca pavuccati. Catu-dhâtu-vavatthânam ekam vavatthânam nâma. nañcâyatanâdayo cattâro âruppâ nâma. Iti sabbathâ pi samatha-niddese cattâlîsa kammatthânâni bhavanti. Caritâsu pana dasa asubhâ kâyagatâ sati samkhâtâ kotthâsa-bhâyanâ ca râgacaritassa sappâyâ, catasso appamaññâyo nîlâdîni ca cattâri kasinâni dosacaritassa, ânâpânam moha-caritassa

R. samathabbipassanânam.
 S. hana°.

<sup>S. vikkhâyinakam.
R. puļuvakam.</sup> 

vitakka-caritassa ca, buddhânussati-âdayo cha saddhâ-caritassa, maraṇa¹-vupasamâ-saññâ-vavatthânâni buddhi-caritassa, sesâni pana sabbâni pi kammaṭṭhânâni sabbesam pi sappâyâni, tatthâpi kasinesu puthulaṃ moha-caritassa, khuddakaṃ vitakka-caritass' eva.

Ayam ettha sappâya-bhedo.

3. Bhâvanâsu pana sabbatthàpi parikamma-bhâvanâ labbhat' eva. Buddhânussati-âdîsu aṭṭhasu saññâ-vavatthânesu câti dasasu kammaṭṭhânesu upacâra-bhâvanâ va sampajjati, natthi appanâ. Sesesu pana sama-ttiṃsa kammaṭṭhânesu appanâ-bhâvanâ pi sampajjati. Tattha pi dasa kasiṇâni ânâpânan' ca pañcaka-jjhânikâ, dasa asubhâ kâyagatâ sati ca paṭhama-jjhânikâ, mettâdayo tayo catuttha-jjhânikâ, upekkhâ pañcama-jjhânikâ ti ² chabbîsati rûpâvacara-jhânikâni kammaṭṭhânâni, cattâro pana âruppâ âruppa-jhânikâ.

Ayam ettha bhâvanâ-bhedo.

4. Nimittesu pana parikamma-nimittam uggaha-nimittañ ca sabbatthâpi yathâraham pariyâyena labbhant' eva. Patibhâga-nimittam pana kasinâsubha-kotthâsa-ânâpânesveva Tattha hi patibhaga-nimittam arabbha upacarasamâdhi appanâ-samâdhi ca pavattanti. Katham? âdikammikassa hi pathavi-mandaladisu nimittam ugganhantassa tamâlambanam parikamma-nimittan ti pavuccati, sâ ca bhâvanâ parikamma 3-bhâvanâ nâma. Yadâ pana tam nimittam cittena samuggahitam hoti, cakkhunâ passantass' 4 eva manodvârassa âpâtham âgatam, tadâ tam eva 5 âlambanam uggaha-nimittam nâma, sâ ca bhâvanâ samâdhîvati. Tathâ samâhitassa pan' etassa tato param tasmim uggaha-nimitte parikamma-samâdhinâ bhâvanam anuyuñjantassa yadâ tappatibhagam vatthu-dhamma-vimuccitam paññatti-samkhatam bhâvanâmayam âlambaṇam citte sannisinnam 6 samappitam hoti, tadâ tam patibhâga-nimittam samuppannan ti pavuccati. Tato patthâya patibandha-vippahînâ kâmâvacara-samâdhisamkhâtâ upacâra-bhâvanâ nipphannâ nâma hoti. param tam eva patibhâga-nimittam upacâra-samâdhinâ

<sup>&</sup>lt;sup>1</sup> R. maranâ. <sup>2</sup> S. ni. <sup>3</sup> R. parisamma. <sup>4</sup> S. passattass'. <sup>5</sup> S. evam. <sup>6</sup> S. santisinnam; R. sannisannam.

samåsevantassa rûpåvacara-pathama-jjhånam appeti. param tam eva pathama-jihanam avajjanam samapajjanam adhitthânam vutthânam paccavekkhanâ ceti imâni pañcahi vasitâhi vasîbhûtam katvâ vitakkâdikam olârikamgam pahânâya vicârâdi 1-sukhumamguppattiyâ padahato yathâkkamam dutiya-jjhanadayo yatharaham appenti. Iccevam pathavikasînâdîsu dvâvîsa kammatthânesu patibhâga - nimittam uplabbhanti, avasesesu pana appamaññâ satta paññattiyam pavattanti. Âkâsa-vajjita-kasinesu pana yamkiñci kasinam ugghâtetvâ laddham âkâsam ananta-vasena parikammam karontassa pathamâruppam appeti. Tam eva pathamâruppaviññânam ananta-vasena parikammam karontassa dutiyâruppam appeti. Tam eva pathamâruppa-viññânâ bhâvam pana natthi kiñcîti parikammam karontassa tatiyâruppam appeti. Tatiyâruppam santam etam paņîtam etan ti parikammam karontassa catutthâruppam appeti. Avasesesu ca dasasu kammatthânesu buddha-gunâdikam âlambanam årabbha parikammam katvå tasmim nimitte sådhukam uggahite tatth' eva parikammañ ca samâdhîyati, upacâro ca sampajjati. Abhiññâ-vasena pavattamânam pana rûpâvacarapañcama-jjhânam abhiññâ-pâdaka-pañcama-jjhânâ vutthahitvå adhittheyyadikam avajjetva parikammam karontassa rûpâdîsu âlambanesu yathâraham appeti. Abhiññâ ca nâma

 Iddhi-vidhâ² dibba-sotam para-citta-vijânanâ Pubbe-nivâsânussati dibba-cakkhûti pañcadhâ.

Ayam ettha gocara-bhedo niṭṭhito ca samatha-kammaṭṭhâ-na-nayo.

6. Vipassanâ-kammaṭṭhâne pana sîla-visuddhi citta-visuddhi diṭṭhi-visuddhi kaṃkhâvitaraṇa-visuddhi maggâ-magga-ñaṇa-dassana-visuddhi paṭipadâ-ñaṇa-dassaṇa-visuddhi ñaṇa-dassana-visuddhi ceti satta-vidhena visuddhi-saṃgaho. Anicca-lakkhaṇaṃ dukkha-lakkhaṇaṃ anatta-lakkhanañ ceti tîṇi-lakkhaṇani, aniccanupassana dukkhanupassana anattanupassana ceti tisso anupassana, sammasana-ñaṇaṃ udayabbaya-

<sup>&</sup>lt;sup>1</sup> S. vicârodi°. <sup>2</sup> R. S. vidham.

ñânam bhavamga-ñânam bhaya-ñânam âdînava-ñânam nibbida-ñanam muccitu-kamyata-ñanam patisamkha-nanam samkhârupekkhâ-nânam anuloma-ñânañ ceti dasa vipassanâñânâni; suññato vimokkho animitto vimokkho appanihito vimokkho ceti tayo vimokkhâ; 1 suññatânupassanâ animittânupassanâ appanihitânupassanâ ceti tîni vimokkha-mukhâni ca veditabbâni. Katham? pâtimokkha-samvara-sîlam indriyasamvara-sîlam âjîva-pârisuddhi-sîlam paccaya-sannissita-sîlañ ceti catu - pârisuddhi-sîlam sîla-visuddhi nâma. samâdhi appanâ-samâdhi ceti duvidho pi samâdhi-cittavisuddhi nâma. Lakkhana-rasa-paccupatthâna-vasena nâmarûpa-pariggaho ditthi-visuddhi nâma. Tesam eva nâmarûpânam paccaya-pariggaho kamkhâvitarana-visuddhi-nâma-Tato param pana tathâ pariggahitesu sapaccayesu tebhûmakasamkhâresu atîtâdi-bhedabhinnesu² khandhâdi-nayam ârabbha kalâpa-vasena samkhipitvâ aniccam khayatthena, dukkham bhayatthena, anatta asarakatthenati addhana-vasena santativasena khana-vasena vâ sammasana-ñânena lakkhana-ttayam sammasantassa, tesveva paccaya-vasena khaṇa-vasena ca udayabbaya-ñânena udayabbayam samanupassantassa ca.

- 7. Obhâso pîti passaddhi adhimokkho ca paggaho Sukham ñânam upatthânam upekkhâ ca nikanti ceti.
- 8. Obhâsâdi-vipassan-upakkilesa-paribandha-pariggahavasena maggâmagga-lakkhaṇa-vavatthânaṃ maggâmagga-ñâṇa-dassana-visuddhi nâma. Tathâ paribandha-vimuttassa pana tassa udayabbaya-ñâṇato paṭṭhâya yâvânulomâ ti lakkhaṇam vipassanâ-paramparâya paṭipajjantassa nava vipassanâ- ñâṇâni paṭipadâ- ñâṇa-dassana-visuddhi nâma. Tass' evam paṭipajjantassa pana vipassanâ-paripâkam âgamma idâni appanâ uppajjissatî ti bhavaṃgam vocchinditvâ uppannam³ mano-dvârâvajjanânantaram dve tîni vipassanâ-cittâni yaṃkiñci aniccâdi-lakkhaṇam ârabbha parikammopacârânuloma-nâmena pavattanti. Yâ⁴ sikhâppattâ sânulomâ saṃkhâ-rûpekkhâ vuṭṭhâna-gâminî vipassanâ tî ca pavuccati. Tato paraṃ gotrabhu-cittaṃ nibbâṇam âlambitvâ puthujjana-

<sup>&</sup>lt;sup>1</sup> R. S. vimokkho, <sup>2</sup> S. °bhinnasu, <sup>3</sup> S. uppanna. <sup>4</sup> S. sâ.

gottam abhibhavantam ariya-gottam abhisambhontañ ca pavattati. Tassânantaram eva maggo dukkha-saccam parijânanto samudaya-saccam pajahanto nirodha-saccam sacchikaronto magga-saccam bhâvanâ-vasena appanâ-vîthim otarati. Tato param dve tîni phala-cittâni pavattitvâ bhavamga-pâto va hoti, puna bhavamgam vocchinditvâ paccavekkhaṇa-ñâṇâni pavattanti.

9. Maggam phalañ ca nibbânam paccavekkhati pandito Hîne kilese i sese ca paccavekkhati vâ navâ. Chabbisuddhi kamen' evam bhâvetabbo catubbidho Ñâna-dassana-visuddhi nâma maggo pavuccati.

Ayam ettha visuddhi-bhedo.

10. Tattha anattânupassanâ attâbhinivesam muñcanti suñnatanupassana nama vimokkhamukham hoti, aniccanupassanâ vipallâsa-nimittam muñcanti animittânupassanâ nâma, dukkhânupassanâ tanhâ-panidhim muñcanti appanihitânupassanâ nâma. Tasmâ yadi vutthâna-gâminî vipassanâ anattato vipassati suññato vimokkho nâma hoti maggo, yadi aniccato vipassati animitto vimokkho nâma, yadi dukkhato vipassati appanihito vimokkho nâmâti maggo vipassanâgamana-vasena tîni nâmâni labhati. Tathâ phalañ ca maggågamana-vasena magga-vîthiyam. Phala-samâpattivîthiyam pana yathâ-vutta-nayena vipassantânam yathâ sakam phalam uppajjamanam pi vipassana-gamana-vasen' eva suññatâdi-vimokkho ti ca vuccati. Âlambana-vasena pana sarasa-vasena ca nâma-ttayam sabbattha sabbesam pi samam eva ca.

Ayam ettha vimokkha-bhedo.

11. Ettha pana sotâpatti-maggam bhâvetvâ diṭṭhi-vici-kicchâ-pahânena pahînâpâya-gamano sattakkhattu paramo sotâpanio nâma hoti. Sakadâgâmi-maggam bhâvetvâ râga-dosa-mohânam tanukarattâ sakadâgâmi nâma hoti, sakid eva imam lokam âgantvâ. Anâgâmi-maggam bhâvetvâ kâma-râga-vyâpâdânam anavasesa-pahânena anâgâmi nâma hoti, anâgantvâ itthattam. Arahatta-maggam bhâvetvâ anavasesa-

kilesa-pahânena arahâ nâma hoti, khîṇâsavo loke aggadakkhiṇeyyo.

Ayam ettha puggala-bhedo.

12. Phala-samâpattiyo pan' ettha sabbesam pi yathâ-saka-phala-vasena sâdhâraṇâ va. Nirodha-samâpatti samâpajja-naṃ pana anâgâmînañ ceva arahantânañ ca labbhati. Tattha yathâkkamaṃ paṭhama-jjhânâdi-mahaggata-samâpattiṃ samâpajjitvâ vuṭṭhâya, tattha-gate saṃkhâra-dhamme tattha tattheva vipassanto yâva âkiñcaññâyatanaṃ gantvâ, tato paraṃ adhiṭṭheyyâdikaṃ pubbakiccaṃ katvâ nevasaññânâsaññâyatanaṃ samâpajjati, tassa dvinnaṃ appanâ-javanânaṃ parato vocehindati citta-santati. Tato nirodha-samâpanno nâma hoti. Vuṭṭhâna-kâle pana anâgâmino anâgâminhala-cittaṃ arahato arahatta-phala-cittaṃ ekavâram eva pavattitvâ bhavaṃga-pâto hoti, tato paraṃ paccavekkhaṇaṃ pavattati.

Ayam ettha samâpatti-bhedo.1

13. Bhâvetabbam pan' iccevam bhâvanâ-dvayam uttamam Paṭipattirasassâdam patthayantena sâsane.

Iti abhidhammattha-sangahe kammatthâna-sangaha-vibhâgo nâma navamo paricchedo.

Abhidhammattha-sangaham nitthitam.

<sup>1</sup> S. ends here.

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# THE TELAKAŢĀHAGĀTHĀ.

EDITED BY

#### EDMUND R. GOONARATNE,

ATAPUTTU MUDALIAR OF GALLE, AND MUDALIAR OF THE GOVERNOR'S GATE.

This is a small poem in ninety-eight Pali stanzas, in which are embodied some of the fundamental doctrines of Buddhism. The verses are pathetic, and are written in elaborate language. The author is unknown, though he leaves in his production clear traces of his mastery of the principles of that faith, and of his profound knowledge of both text and commentary of the Buddhist Scriptures, and it may be inferred, from the tone of the poem, that it was composed by a member of the Order.

The verses are supposed to represent the religious meditations and exhortations of a great Thera who was condemned to be cast into a caldron of boiling oil, on suspicion of his having been accessory to an intrigue with the Queen-Consort of King Kelani Tissa.

Reference to the story is made in the Mahāwaṇsa, the Rasawāhinī, and the Sinhalese work, the Saddhammā-laṇkāre, which is a compilation from the Rasawāhinī. The incident happened in the reign of King Keļani Tissa, B.C. 306-207.

The following verses give the story as narrated in the 22nd chapter of the Mahāwaṇsa. They omit the fact of the priest having been cast into a caldron of boiling oil, but the

narrator concludes the story by stating that both the Thera and the letter-carrier in disguise were put to death, and their bodies cast into the sea.

Kalyāniyan narindo hi Tisso nāmāti khattiyo — Devī-sañňoga-janita-kopo tassa kaniṭṭhako Bhīto tato palāyitwā Ayya-Uttiya nāmako Añňattha vasi. So deso tena tan-nāmako ahū. Datwā rahassa-lekhaṃ so bhikkhu-vesa-dharaṃ naraṃ Pahesi deviyā. Gantvā rāja-dvâre ṭhito tu so. Rāja-gehe arahatā bhuñjamānena sabbadā Añňāyamāno therena rañňo gharam upāgami. Therena saddhiṃ bhuñjitvā rañňo saha winiggame Pātesi bhūmiyaṃ lekhaṃ pekkhamānāya deviyā. Saddena tena rājā taṃ niwattitwā wilokayaṃ Ñatwāna lekha-sāndesaṃ kuddho therassa dummati Theraṃ taṃ purisaṃ tañ ca mārāpetwāna kodhasā Samuddasmiṇ khipāpesi.

"Tissa, a sovereign of the Kshatriya caste at Kelaniya, was wroth at the criminal intercourse that his consort had (with his younger brother). His younger brother, Ayya Uttika, being afraid of him, fled and lived in a different place, and that division was called by his name. (Afterwards) the prince entrusted to a man in the disguise of a monk a secret letter to the queen. He proceeded and stood at the royal entrance, and in the company of a Thera, who daily partook of meals at the palace, entered it unobserved. Having partaken of the meal with the Thera, this disguised messenger, when the king, after attending on the Thera, was leaving the room, secretly dropped the letter on the ground to be seen by the queen. The king, hearing the sound of the dropping of the letter, stopped and looked at it, and on perceiving its object, became enraged with the Thera, and putting both him and the disguised messenger to death, cast their bodies into the sea."

The Rasawāhinī is a work containing stories in easy Pāli. Though its date is not given, yet at the conclusion of the work the author gives us a clue by which we can determine

it to be in all probability of the same age as the Sidat Sangarāwa, viz. A.D. 1320-1347, for the author claims that work also as a production of his (see J. Alwis' SS. pp. clxxx and cclxxxi). The author of the last-mentioned book was Wedeha, and the Rasawāhinī is considered to be a revision by Wedeha of an old Pāli translation of an original work by Raṭṭhapāla Thera, of the Tangutta-waṇka Piriwena, at the Mahāwihāra in Anurādhapura, as the following lines will show:—

Mahāwihāre Taṇguttawaṇkapariweṇawāsiko Raṭṭhāpālo ti nāmena sīlācāraguṇākaro Hitāya pariwattesi pajānaṃ pālibhāsato. Punaruttādidosehi tam āsi sabbam ākulaṃ Anākulaṃ karissāmi taṃ suṇātha samāhitā.

"(The Rasawāhinī) was translated into the Pāli by the "Sthawira Raṭṭhapāla—a mine of piety and other virtues, "who lived in the Tanguttawanka Piriwena of the Mahā-"wihāra (at Anurādhapura). That work was redundant "with tautological and other errors. I recompose it, correct-"ing the errors. Listen attentively to it."

The work is concluded with the following interesting summary of the author's pupilage, his name, and a list of his productions:—

Samattānantarāyena yathāyam Rasawāhinī
Tathā sijjhantu samkappā jantūnam sādhu sammatā.
Dhammāmatarasam loke wahantī Rasawāhinī
Pañcawassasahassāni pavattatu aninditā.
Dwattiņsa bhāṇawārehi niṭṭhitā Rasawāhinī
Karotu sabbasattānam icchantam sabbadā subham.

Kālimgawhamahāthero yassopajjhāyatam gato Mamgalawho mahā thero baddhasīmāpatī yatī Yassa ācariyo wāsi sabbasatthawisārado Āraññāyatanānando mahā thero mahā gaṇī Garuttam āgato yassa satthasāgarapāragu Yo wippagāma-waṃsekaketubhūto tisīhale

Yo'kā sīhala-bhāsāya sīhalam saddalakkhanam Yo ca Samantakūṭassa waṇṇanam waṇṇaye subham Tena Wedeha-therena katāyam Rasawāhinī.

Yam puññan pasutam hoti thomentena jinam mayā Tena puññena lokoyam sukhī hotu averiko Pālentu devatā lokam sammā devo pavassatu Pālayantu mahīpālā dhammena sakalam pajam Pañcawassasahassāni dippatu jinasāsanam Watthuttayassa me niccam jayassu jayamangalam.

"Let the good wishes of the people be furthered in the "same way as this Rasawāhinī has been concluded without "any hindrance. May this Rasawāhinī flourish for five "thousand years without reproach, wafting the nectar "essence of the Law.

"May the Rasawāhinī, which has been finished with thirty"two Bāṇawāras, always be productive of all good wished for
"by the people. This Rasawāhinī was composed by Wedeha
"Sthawira, the author of the beautiful Samantakūta Wan"nana, and the Singhalese Grammar, and who of the Brah"man sect was a banner to the three divisions of (the Island)
"Sihalā,¹ and whose tutor² was Ānanda Mahā Sthawira of
"the forest hermitage, the great leader of a chapter of
"priests, and who had crossed the ocean of science, the
"Mahā Sthawira Mangala, skilled in all learning, and the
"principal boundary supervisor,³ and the Mahā Sthawira
"Kālinga.

 $<sup>^{1}</sup>$  The Island was divided into the Divisions of Ruhuna, Māya and Pihiti by King Pandukābhaya.

<sup>&</sup>lt;sup>2</sup> Acariya—there are four Acariyas:—

i. Pabbajjācariya—the tutor who robes.

ii. Nissācariya—the tutor under whose refuge the pupil places himself.

iii. Dhammācariya—the tutor who educates.

iv. Kammācariya—the tutor who examines the pupil at the ordination ceremony.

<sup>&</sup>lt;sup>3</sup> Baddhasimapati—We are not sure what this means, evidently he was a priest in whom were vested special powers to supervise the laying of boundaries in 'Uposatha Sālās,' halls in which the priests confessed.

"May all the inhabitants of the world live in happiness "and harmony, through the merits that have accrued to One "who has praised Jina (the lord Buddha).

"May the gods protect the world, and the Sovereigns "their subjects with equity. May it rain in due time. May "the kingdom of the Vanquisher shine for 5000 years, and

"may victory and luck ever crown the three gems."

We have digressed and quoted at length from the Rasawahini, as it is an interesting work. Perhaps its exact date can be better fixed from an examination of the style of language in which it composed.

The incident on which our poem is based is also thus

narrated in the Kakawannatissarannawatthu:-

"Sīhala-dīpe Kalyāņiya-Tisso nāma rājā issaraņ pavatteti. Tassa Uttiyo nāma kanittho uparājā ahosi. So Kalyāniyattherassa santike sippan sikkhī, tato so rañño agga-mahesiyā saddhin vissāsam akāsi. Rājā tan natvā ganhathe tan ti amacce anapesi. Uttivo tan natva bhito palavitva annattha wasanto ekasmin divase devim saritva pannam likhitva ekam daharam bhikkhu-wesan gahāpetwā idan rahassena deviyā dehīti paņņaņ adāsi. Tadā Kalyāņiyatthero niccam rājagahe paribhuñjati. Dūto gantvā rājadwāre thito therena saddhim rāja-geham agamāsi. Thero tena rājakulūpago ayan ti sannam akāsi. Rāja-purisā pi therassa antevāsiko ayan ti cintesun. Atha rājā ca rāja-mahesikā ca te sakkaccan parivisitvā vanditvā pakkamimsu. Tato so dūto tan lekhan deviyā pekkhamānāya bhūmiyam pātesi, rājā tassa saddan sutvā nivattitvā olokento therassa lekhana-samānan lekhan disvā nissansayan therena kata-kamman ti maññamano kujjhitvā, etan tela-kaṭāhe khippāti āṇāpesi. Atha rājapurisā tēla-kaṭāham uddhanam āropetvā idhumam adho katvā tele kathite theran tattha nesun. Thero tasmin khane vipassanam vaddhetvā arahattam patvā katāham abhiruyha nisīdi indanīla-maṇi-tale rāja-hanso viya. Tathāpidhampitam unhan lomakupassa unhan katun nasakkhi. Tattha nisinno dhamma-gathanam sata-ppamanam katva kassa papass' ayam vipāko ti atītam olokento, atīte attano gopāla-dāraka-kāle pakkathite khīrasmim pakkhittam ekam makkhikam disvā

ayam anivattiya dhammo ti cintetva tattha nisinno va

parinibbāyi."

"In the Island of Sihala King Kelani Tissa reigned as "king, and a younger brother of his of the name of Uttiva "was sub-king. He was educated under the Thera of "Kelaniya, he was friendly with the queen. The king, "coming to know of it, commanded the ministers to arrest "him; Uttiva the sub-king, hearing of it, fled through fear, "and lived in a different quarter. One day he wrote a letter "to the queen, and getting a young man to robe himself "as a priest, ordered him to deliver it to the queen secretly. "The Thera of Kelaniya went and had his meals at the palace "daily; the messenger in the disguise of a priest went and "stayed at the entrance to the palace, and accompanied the "Thera inside; the Thera took him to be a favourite of the "palace, and the attendants of the palace mistook him for "a pupil of the Thera. Thereafter the king and queen "having attended at the meal bowed and took their leave; "the messenger dropped the letter on the ground to be seen "by the queen; the king, hearing of the sound of the letter "dropping on the ground, stopped, and looking at it, and "discovering the handwriting to be similar to that of the "Thera, thought to a certainty that it must be a production "of the Thera, and being enraged, ordered him to be cast "into a caldron of heated oil. Thereafter the attendants "placed a caldron of oil on the hearth, and when the oil was "at boiling heat, hurled the Thera into it. The Thera at "that instant attained 'vidassana' (spiritual life), and be-"coming an arahat, rose up in the caldron and remained "(unhurt) like a royal hansa in an emerald vase, and in that "position, reciting a hundred stanzas, looked into the past to "ascertain what sin this was the result of, and found that "once on a time when he was a shepherd, he cast a fly into "boiling milk, and that this was the recompense of that act. "He then expired. Then the king, who caused the death of "the Thera and the disguised messenger, had their bodies "cast into the sea."

The story in the Saddhammālaņkāre, composed in A.D.,

1538, is almost similar to that in the Rasawāhinī, so that we have omitted it here.

The verses of our poem do not touch upon the sad fate of the author; but they are highly instructive, and inculcate sound rules for leading a virtuous life.

As stated already, the treatise is an analysis of some of the fundamental doctrines of Buddhism, as given in the canonical works; and we hope that it will be interesting to those who study its language and history.

ATAPATTU WALAWWA, GALLE, 18th August, 1884.

E. R. GOONARATNE.

# TELAKAŢĀHAGĀTHĀ.

#### RATANATTAYAM.

- 1 Lankissaro jayatu vāraņarājagāmī Bhogindabhogarucirāyatapīnabāhu Sādhūpacāranirato guņasannivāso Dhamme thito vigatakodhamadāvalepo.
- 2 Yo sabbalokamahito karunādhivāso Mokkhākaro ravikulambarapunnacando Neyyodadhim suvipulam sakalam vibuddho Lokuttamam namatha tam sirasā munindam.
- 3 Sopānamālam amalam tidasālayassa Samsārasāgarasamuttaranāya setum Sabbāgatībhayavivajjitakhemamaggam Dhammam namassatha sadā muninā paņītam.
- 4 Deyyam tad appam api yattha pasannacittā Datvā narā phalam uļārataram labhante Tam sabbadā dasabalen' api suppasattham Sangham namassatha sadāmitapuññakhettam.

5 Tejobalena mahatā ratanattayassa Lokattayam samadhigacchati yena mokkham Rakkhā na c'atthi ca samā ratanattayassa Tasmā sadā bhajatha tam ratanattayam bho.

### MARAŅĀNUSSATI.

- 6 Lankissaro parahitekarato nirāso Rattim-pi jāgararato karuņādhivāso Lokam vibodhayati lokahitāya kāmam Dhammam samācaratha jāgarikānuyuttā.
- 7 Sattopakāraniratā kusale sahāyā
  Bho dullabhā bhuvi narā, vigatappamādā
  Lankādhipam guṇadhanam kusale sahāyam
  Āgamma sancaratha dhammam alam pamādam.
- 8 Dhammo tilokasaraṇo paramo rasānaṃ Dhammo mahaggharatano ratanesu loke Dhammo have tibhavadukkhavināsahetu Dhammaṃ samācaratha jāgarikānuyuttā.
- 9 Niddam vinodayatha bhāvayath' appameyyam Dukkham aniccam api ceha anattatañ ca Dehe ratim jahatha jajjarabhājanābhe Dhammam samācaratha jāgarikānuyuttā.
- 10 Okāsam ajja mama n'atthi suve karissam Dhammam itīhalasatā kusalappayoge Nālam tiyaddhusu tathā bhuvanattaye ca Kāmam na c'atthi manujo maranā pamutto.
- 11 Khitto yathā nabhasi kenacid eva leddu
  Bhūmim samāpatati bhāratayā khanena
  Jātattam eva khalu kāranam ekam eva
  Lokam sadā nanu dhuvam maranāya gantum.

- 12 Kāmam narassa patato girimuddhanāto Majjhe na kiñci bhayanissaraņāya hetu Kāmam vajanti maraņam tibhavesu sattā Bhoge ratim pajahathāpi ca jīvite ca.
- 13 Kāmam patanti mahiyā khalu vassadhārā Vijjullatāvitatameghamukhā pamuttā Evam narā maraṇabhīmapapātamajjhe Kāmam patanti na hi koci bhavesu nicco.
- 14 Velātate paṭutarorutaraṅgamālā Nāsaṃ vajanti satataṃ salilālayassa Nāsaṃ tathā samupayanti narāmarānaṃ Pāṇāni dāruṇatare maraṇodadhimhi.
- 15 Ruddho pi so rathavarassa gajādhipehi Yodhehi cāpi sabalehi ca sāyudhehi Lokam vivañciya sadā maranūsabho so Kāmam nihanti bhuvanattayasālisandam.
- 16 Bho mārutena mahatā vihato padīpo Khippam vināsamukham eti mahappabho pi Loke tathā maraṇacaṇḍasamīraṇena Khippam vinassati narāyumahāpadīpo.
- 17 Rāmajjunappabhutibhūpatipungavā ca Sūrāpure raņamukhe vijitārisanghā Te pīha candamaranoghanimuggadehā Nāsam gatā jagati ke maranā pamuttā.
- 18 Lakkhī ca sāgarapaṭā sadharādharā ca Sampattiyo ca vividhā api rūpasobhā Sabbā ca tā api ca mittasutā ca dārā Ke vā pi kam anugatā maraṇam vajantam.
- 19 Brahmā surā suragaņā ca mahānubhāvā Gandhabbakinnaramahoragarakkhasā ca Te cāpare ca maraņaggisikhāya sabbe Ante patanti salabhā iva khīņapuññā.

- 20 Ye Sāriputtapamukhā munisāvakā ca Suddhā sadāsavanudā paramiddhipattā Te cāpi maccuvaļabhāmukhasannimuggā Dīpā-m-ivānilahatā khayatām upetā.
- 21 Buddhā pi buddhakamalāmalacārunettā Battiṃsalakkhaṇavirājitarūpasobhā Sabbāsavakkhayakarā pi ca lokanāthā Sammadditā maraṇamattamahāgajena.
- 22 Rogāturesu karuņā na jarāturesu Khiḍḍāparesu sukumārakumārakesu Lokaṃ sadā hanati maccu mahā gajindo Dāvānalo vanam ivāvirato asesaṃ.
- 23 Āpuṇṇatā na salilena jalālayassa
  Kaṭṭhassa cāpi bahutā na hutāsanassa
  Bhutvāna so tibhuvanam pi tathā asesaṃ
  Bho niddayo na khalu pītim upeti maccu.
- 24 Bho mohamohitatayā vivaso adhañño Loko pataty api hi maccumukhe subhīme Bhoge ratim samupayāti vihînapañño Dolātaraṅgacapale supinopameyye.
- 25 Eko pi maccur abhihantum alam tilokam Kim niddayā api jarāmaranānuyāyī Ko vā kareyya vibhavesu ca jīvitāsam Jāto naro supinasangamasannibhesu.
- 26 Niccāturam jagad idam sabhayam sasokam Disvā ca kodhamadamohajarābhibhūtam Ubbegamattam api yassa na vijjatī ce So dāruņo na maraņo vata tam dhir-atthu.
- 27 Bho bho na passatha jarāsidharam hi maccum Āhaññamānam akhilam satatam tilokam Kim niddayā nayatha vītabhayā tiyāmam Dhammam sadāsavanudam carath' appamattā.

28 Bhāvetha bho maraṇamāravivajjanāya Loke sadā maraṇasaññam imaṃ yatattā Evaṃ hi bhāvanaratassa narassa tassa Taṇhā pahīyati sarīragatā asesā.

### ANICCALAKKHANAM.

- 29 Rūpam jarā piyataram malinīkaroti Sabbam balam harati attani ghorarogo Nānūpabhogaparirakkhitam attabhāvam Bho maccu samharati kim phalam attabhāve.
- 30 Kammānilāpahatarogatarangabhange Samsārasāgaramukhe vitate vipannā Mā mā pamādam akarotha karotha mokkham Dukkhodayan nanu pamādamayam narānam.
- 31 Bhogā ca mittasutaporisabandhavā ca Nārī ca jīvitasamā api khettavatthu Sabbāni tāni paralokam ito vajantam Nānubbajanti kusalākusalam va loke.
- 32 Bho vijjucañcalatare bhavasāgaramhi Khittā purākatamahāpavanena tena Kāmaṃ vibhijjati khaņena sarīranāvā Hatthe karotha paramaṃ guṇahatthasāraṃ.
- 33 Niccam vibhijjat' iha āmakabhājanam va Samrakkhito pi bahudhā iha attabhāvo Dhammam samācaratha saggagatippatiṭṭham Dhammam sucinnam iha-m-eva phalam dadāti.
- 34 Rantvā sadā piyatare divi devarajje
  Tamhā cavanti vibudhā api khīṇapuññā
  Sabbaṃ sukhaṃ divi bhuvīha viyoganiṭṭhaṃ
  Ko paññavā bhavasukhesu ratiṃ kareyya.
- 35 Buddho sasāvakagaņo jagadekanātho Tārāvalīparivuto pi ca puņņacando Indo pi devamakuṭaṅkitapādakañjo Ko phenapiṇḍanasamo tibhavesu jāto.

- 36 Līlāvatamsam api yobbanarūpasobham Attūpamam piyajanena ca sampayogam Disvā ca vijjucapalam kurute pamādam Bho mohamohitajano bhavarāgaratto.
- 37 Putto pitā bhavati mātu patīha putto Nārī kadāci jananī ca pitā ca putto Evam sadā viparivattati jīvaloko Citte sadāticapale khalu jātirange.
- 38 Rantvā pure vividhaphullalatākulehi
  Devā pi Nandanavane surasundarīhi
  Te ve kadā vitatakanṭakasaṅkaṭesu
  Bho koṭisimbalivanesu phusanti dukkham.
- 39 Bhutvā sudhannam api kañcanabhājanesu Sagge pure suravarā paramiddhipattā Te cāpi pajjalitalohaguļam gilanti Kāmam kadāci narakālayavāsabhūtā.
- 40 Bhutvā narissaravarā ca mahim asesam Devādhipā ca divi dibbasukham surammam Vāsam kadāci khurasancitabhūtalesu Ke vā mahārathaganānugatā divīha.
- 41 Devanganālalita-bhinnatarangamāle Gange mahissarajatāmakutānuyāte Rantvā pure suravarā pamadāsahāyā Te cāpi ghorataravetaraņim patanti.
- 42 Phullāni pallavalatāphalasankulāni Rammāni candanavanāni manoramāni Dibbaccharālalitapuṇṇadarīmukhāni Kelāsamerusikharāni ca yanti nāsaṃ.
- 43 Dolānalānilatarangasamā hi bhogā Vijjuppabhāticapalāni ca jīvitāni Māyāmarīcijalasomasamam sarīram Ko jīvite ca vibhave ca kareyya rāgam.

### DUKKHA-LAKKHANAM.

- 44 Kim dukkham atthi na bhavesu ca dāruņesu Satto pi tassa vividhassa na bhājano ko Jāto yathā maraṇarogajarābhibhūto Ko sajjano bhavaratim pihayeyy' abālo
- 45 Ko vā pi pajjalitalohaguļam gahetum Sakko kathañcid api pāņitalena bhīmam Dukkhodayam asucinissavanam anattam Ko kāmaye 'tha khalu deham imam abālo.
- 46 Loke na maccusamam atthi bhayam narānam Na vyādhidukkhasamam atthi ca kiñci dukkham Evam virūpakaranam na jarāsamānam Mohena bho ratim upeti tathā pi dehe.
- 47 Nissārato nalanalīkadalīsamānam Attānam eva parihaññati attaheto Samposito pi kusahāya ivākataññū Kāyo na yassa anugacchati kālakerā.
- 48 Tam phenapindasadisam visasūlakappam Toyānalānilamahī-uragādhivāsam Jinnālayam va paridubbalam attabhāvam Disvā naro katham upeti ratim sapañño.
- 49 Āyukkhayam samupayāti khaņe khaņe pi Anveti maccu hananāya jarāsipānī Kālam tathā na parivattati tam atītam Dukkham idam nanu bhavesu vicintanīyam.
- 50 Appāyukassa maranam sulabham bhavesu Dīghāyukassa ca jarā vyasanan c' anekam Evam bhave ubhayato pi ca dukkham eva Dhammam samācaratha dukkhavināsanāya.
- 51 Dukkhagginā sumahatā paripīļitesu Lokattayassa vasato bhavacārakesu Sabbattanā sucaritassa pamādakālo Bho bho na hoti paramam kusalam cinātha.

- 52 Appam sukham jalalavo viya bho tinagge Dukkhan tu sāgarajalam viya sabbaloke Sankappanā tad api hoti sabhāvato hi Sabbam tilokam api kevaladukkham eva.
- 53 Kāyo na yassa anugacchati kāyaheto Bālo anekavidham ācaratīha dukkham Kāyo sadā kalimalākalilam hi loke Kāye rato aviratam vyasanam pareti.
- 54 Mīļhālayam kalimalākaram āmagandham Sūlāsisallavisapannagarogabhūtam Deham vipassatha jarāmaranādhivāsam Tuccham sadā vigatasāram imam vinindam.

#### ANATTALAKKHANAM.

- 55 Māyāmarīcikadalīnalaphenapunja-Gangātarangajalabubbulasannibhesu Khandhesu pañcasu chaļāyatanesu tesu Attā na vijjati hi ko na vadeyya bālo.
- 56 Vañjhāsuto sasavisāṇamaye rathe tu Dhāveyya ce cirataraṃ sadhuraṃ gahetvā Dīpaccimālam iva taṃ khaṇabhaṅgabhūtaṃ Attā ti dubbalataran tu vadeyya dehaṃ.
- 57 Bālo yathā salilabubbulabhājanena Ākanthato vata piveyya marīcitoyam Attā ti sārarahitam kadalīsamānam Mohā bhaneyya khalu deham imam anattam.
- 58 Yo'dumbarassa kusumena marīcitoyam Vāsam yad'icchati sa khedam upeti bālo Attānam eva parihaññati attaheto Attā na vijjati kadācid apīha dehe.
- 59 Poso yathā hi kadalīsu vinibbhujanto Sāram tad appam api nopalabheyya kāmam Khandhesu pañcasu chaļāyatanesu tesu Suññesu kiňcid api nopalabheyya sāram.

- 60 Dukkham aniccam asubham vata attabhāvam Ma samkilesaya na vijjati jātu nicco Ambho na vijjati hi appam apīha sāram Sāram samācaratha dhammam alam pamādam.
- 61 Suttam vinā na paṭabhāvam ih' atthi kiñci Deham vinā na khalu koci-m-ih' atthi satto Deham sabhāvarahitam khanabhangayuttam Ko attahetu aparo bhuvi vijjatīha.
- 62 Disvā marīcisalilam hi sudūrato bho Bālo migo samupadhāvati toyasaññī Evam sabhāvarahite viparītasiddhe Dehe pareti parikappanayā hi rāgam.
- 63 Dehe sabhāvarahite parikappasiddhe Attā na vijjati hi vijju-m-iv' antalikkhe Bhāvetha bhāvanaratā vigatappamādā Sabbāsavappahananāya anattasaññam.

### ASUBHALAKHANAM.

- 64 Lālākarīsarudhirassuvasānulittam Deham imam kalimalākalilam asāram Sattā sadā pariharanti jigucchanīyam Nānāsucīhi paripunnaghaṭam yath' eva.
- 65 Ņhātvā jalam hi sakalam catusāgarassa Meruppamāṇam api gandham anuttarañ ca Pappoti n' eva manujo hi sucim kadāci Kim bho vipassatha guṇam kimu attabhāve.
- 66 Deham tad eva vividhāsucisannidhānam Deham tad eva vadhabandhanarogabhūtam Deham tad eva navadhāparibhinnaganḍam Deham vinā bhayakaram na susānam atthi.
- 67 Antogatam yadi ca muttakarīsabhāgam Dehā bahim aticareyya vinikkhamitvā Mātā pitā vikaruņā ca vinaṭṭhapemā Kāmam bhaveyya kimu bandhusutā ca dārā.

- 68 Deham yathā navamukham kimisanghageham Mamsaṭṭhisedarudhirākalilam vigandham Posenti ye vividhapāpam ih' ācaritvā Te mohitā maranadhammam aho vat' evam.
- 69 Gaṇḍūpame vividharoganivāsabhūte Kāye sadā rudhiramuttakarīsapuṇṇe Yo ettha nandati naro sasigālabhakkhe Kāmaṃ hi socati parattha sa bālabuddhī.
- 70 Bho phenapiṇḍasadiso viya sārahīno Mīļhālayo viya sadā paṭikūlagandho Āsīvisālayanibho sabhayo sadukkho Deho sadā savati loṇaghaṭo va bhinno.
- 71 Jātaṃ yathā na kamalaṃ bhuvi nindanīyaṃ Paṅkesu bho asucitoyasamākulesu Jātaṃ tathā parahitam pi ca dehabhūtaṃ Tan nindanīyam iha jātu na hoti loke.
- 72 Dvattimsabhāgaparipūrataro viseso Kāyo yathā hi naranārigaņassa loke Kāyesu kim phalam ih' atthi ca paṇḍitānam Kāmam tad eva nanu hoti paropakāram.
- 73 Posena paṇḍitatarena tathāpi dehaṃ Sabbattanā cirataram paripālanīyaṃ Dhammaṃ careyya suciraṃ khalu jīvamāno Dhammo have maṇivaro iva kāmado bho.
- 74 Khīre yathā suparibhāvitavosadhamhi Snehena osadhabalam paribhāsate va Dhammam tathā iha samācaritam hi loke Chāyā va yāti paralokam ito vajantam.
- 75 Kāyassa bho viracitassa yathānukūlam Chāyā vibhāti rucirāmaladappane tu Katvā tath' eva paramam kusalam parattha Sambhūsitā iva bhavanti phalena tena.

- 76 Dehe tathā vividhadukkhanivāsabhūte Mohā pamādavasagā sukhasaññamūļhā Tikkhe yathā khuramukhe madhu lehamāno Bāļhañ ca dukkham adhigacchati hīnapañño.
- 77 Sankapparāgavihate nirat' attabhāve
  Dukkham sadā samadhigacchati appapañño
  Mūļhassa-m-eva sukhasaññam ih' atthi loke
  Kim pakkam eva nanu hoti vicāramāne.

#### DUCCARITA-ĀDĪNAVĀ.

- 78 Sabbopabhogadhanadhaññavisesalābhī Rūpena bho sa makaraddhajasannibho pi Yo yobbane pi maraņam labhate akāmam Kāmam parattha parapāņaharo naro hi.
- 79 Yo yācako bhavati bhinnakapālahattho Mundo dhigakkharasatehi ca tajjayanto Bhikkham sadāribhavane sa kucelavāso Dehe parattha paravittaharo naro hi.
- 80 Itthī na muñcati sadā puna itthibhāvaṃ Nārī sadā bhavati so puriso parattha Yo ācareyya paradāram alaṅghanīyaṃ Ghorañ ca vindati sadā vyasanañ c' anekaṃ.
- 81 Dīno vigandhavadano ca jaļo apañño Mūgo sadā bhavati appiyadassano ca Pappoti dukkham atulañ ca manussabhūto Vācaṃ musā bhaṇati yo hi apaññasatto.
- 82 Ummattakā vigatalajjagunā bhavanti Dīnā sadā vyasanasokaparāyanā ca Jātā bhavesu vividhesu virūpadehā Pitvā halāhalavisam va suram vipaññā.

83 Pāpāni yena iha ācaritāni yāni So vassakoṭinahutāni anappakāni Laddhāna ghoram atulam narakesu dukkham Pappoti c' ettha vividhavyasanañ c' anekam.

#### CATURĀRAKKHĀ.

- 84 Lokattayesu sakalesu samam na kiñci Lokassa santikaranam ratanattayena Tattejasā sumahatā jitasabbapāpo So 'ham sadādhigata-sabbasukho bhaveyyam.
- 85 Lokattayesu sakalesu ca sabbasattā Mittā ca majjharipubandhujanā ca sabbe Te sabbadā vigatarogabhayā visokā Sabbam sukham adhigatā muditā bhavantu.
- 86 Kāyo karīsabharito viya bhinnakumbho Kāyo sadā kalimalāvyasanādhivāso Kāyo vihaññati ca sabbasukhan ti loke Kāyo sadā maraṇarogajarādhivāso.
- 87 So yobbane pi thaviro ti ca bālako ti Satte na pekkhati vihaññati-r-eva maccu So 'ham thito pi sayito pi ca pakkamanto Gacchāmi maccuvadanam niyatam tathā hi.
- 88 Evam yathā vihitadosam idam sarīram Niccam va taggatamanā hadaye karotha Mettam parittam asubham maranassa niccam Bhāvetha bhāvanaratā satatam yatattā.

## PATICCASAMUPPĀDO.

89 Dānādipuññakiriyāni sukhudrayāni Katvā ca tam phalam asesam ih' appameyyam Deyyam sadā parahitāya sukhāya c' eva Kim bho tad eva nanu hatthagatam hi sāram.

- 90 Hetum vinā na bhavatī hi ca kiñci loke Saddo va pāṇitalaghaṭṭanahetujāto Evañ ca hetuphalabhāvavibhāgabhinno Loko udeti ca vinassati tiṭṭhatī ca.
- 91 Kammassa kāraņam ayam hi yathā avijjā Bho kammanā samadhigacchati jātibhedam Jātim paṭicca ca jarāmaraṇādidukkham Sattā sadā paṭilabhanti anādikāle.
- 92 Kammam yathā na bhavatī hi ca mohanāsā Kammakkhayā pi ca na hoti bhavesu jāti Jātikkhayā iha jarāmaraṇādidukkhaṃ Sabbakkhayam bhavati dīpa ivānilena.
- 93 Yo passatīha satatam munidhammakāyam Buddham sa passati naro iti so avoca Buddham ca dhammam amalam ca tilokanātham Sampassitum vicinatha pi ca dhammatā bho.
- 94 Sallam va bho sunisitam hadaye nimuggam Dosattayam vividhapāpamalena littam Nānāvidhavyasanabhājanam appasannam Paññāmayena balisena nirākarotha.
- 95 Nākampayanti sakalā pi ca lokadhammā Cittam sadā 'pagatapāpakilesasallam Rūpādayo ca vividhā visayā samaggā Phuttham va Merusikharam mahatānilena.
- 96 Saṃsāradukkham agaṇeyya yathā munindo Gambhīrapāramitasāgaram uttaritvā Neyyaṃ abodhi nipuṇaṃ hatamohajālo Tasmā sadā parahitaṃ paramaṃ ciṇātha.
- 97 Ohāya so 'dhigatamokkhasukham paresam Atthāya sancari bhavesu mahabbhayesu Evam sadā parahitam purato karitvā Dhammam mayānucaritam jagatattham eva.

98 Laddhāna dullabhatarañ ca manussayonim Sabbam papañcarahitam khanasampadañ ca Ñatvāna āsavanudekahitañ ca dhammam Ko paññavā anavaram na bhajeyya dhammam.

#### SUPPLEMENTARY NOTES.

1. A wihāra would seem to have been afterwards built in commemoration of the martyred Thera on the spot at Kelaniya, where he was put to death. For Totagamuwa, who wrote his Sela Lihini Sandese in 1462, thus refers to it (verse 70 of Macready's version) as then still existing.

Bow, fairest, to the image seated in The decorated hall, which in their zeal The merit-seeking people built upon The spot where stood the cauldron of hot oil Into which King Kelani Tissa threw The guileless sage, a mere suspect of crime.

2. The poem itself, the Tela-katāha-gāthā, with a word-for-word interpretation in Sinhalese, was printed in Colombo in 1872, from a copy corrected by Hikkaduwa Sumangala, the erudite Mahā-nāyaka of Adam's Peak. E. R. G.

# NOTES AND QUERIES.

BY

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#### ATANI.

This word is rendered 'bed-frame' in the Vinaya Texts, part ii. p. 53. See Jât. ii. pp. 337, 424. Cf. Marâthî adanî, 'a metal or wooden three-legged stand,' a term for the two cross-pieces of wood supporting a stool.

### ANDA.

Cammaṇḍa 'water bag' (Jât. i. p. 249) corresponds to cammaghaṭaka (Jât. ii. p. 345). Cf. anḍaka 'round fruit, as the jujube-fruit.' Hindî anḍakā 'one of the bags forming a pannier.'

### ATRICCHA.

"Ayam pana Mittavindako . . . atriccho hutvâ" (Jât. iii. p. 206).

"Catubbhi aṭṭh' ajjhagamâ aṭṭhâhi pi ca solasa | solasâhi ca battiṃsa, atricchaṃ cakkaṃ âsado | icchâhatassa posassa cakkaṃ bhamati matthake" (Jât. iii. p. 207. See Jât. i. p. 414).

"Tasmim khane Sakko lokam olokento tam atricchatâhatam . . . disvâ," etc. (Jât. iii. p. 222, l. 8, 26).

"Sâ bâlâ atricchatâya evarûpam vyasanam pattâ" (Jât. iii. p. 222, l. 6, p. 223, l. 23).

Atriccha='exceedingly covetous'; atricchatâ='excessive lust'; atricchâhata (Jât. iii. p. 222, l. 26) corresponds to icchâhata (Jât. iii. p. 207).

In Jât. i. p. 414, atriccham is explained by atra atra icchanto. There must have been a verb atricchati, having the same sense as anugijihati (Jât. iii. p. 207, l. 22), but not equivalent to atra+icchati, but to ati+icchati (aticchati). But there was an earlier word, aticchati (see Childers, s.v. Aticchatha), and perhaps an r was inserted in order to maintain a distinction between two verbs alike in form, but different in meaning.

#### ANAMHA.

"Anamha-kâle Sussoņi kinnu jagghasi sobhaņe ti" (Jât. iii. p. 223).

"Why, pray, did you laugh, O beautiful Sussoni, when you were crying?"

Anamha-kâle is explained in the Com. by ârodana-kâle 'in weeping-time.'

"The woman Sussoni was crying over the loss of husband and lover, when Indra caused her to burst out into sudden and unexpected laughter."

Ana-mha<sup>1</sup> I take to be 'crying,' literally 'un-laughing' (cf. abbhâkuṭika 'smiling,' literally 'un-frowning'), from the  $\sqrt{smi}$ , which in Pâli appears as mha. Cf. vi-mhayati, from smi+vi; umhayati 'to laugh out, roar out with laughter,' from smi+ud (see Jât. ii. p. 131; iii. p. 44).

## ANTAGGÂHIKÂ DIŢŢHI.

This expression occurs in the Mahâvagga, iv. 16. 12, and the translators of the Vinaya Texts, pt. i. p. 344, leave antaggâ-hikâ untranslated, stating that the meaning is unknown to them.

I have somewhere met with the phrase (spoken of an arahat) "na antakâni dharati" = 'he does not hold the (doctrine of) the antas.'

Antaggâhikâ diṭṭhi is the (heretical) doctrine of maintaining or holding the three antas or goals, which, according to

 $<sup>^1</sup>$  Ana for an is well established, as in ana-matagga, ana-bhûva (see Vinaya Texts, pt. ii p. 113).

the Sangîti-Sutta, are: sakkûyo anto, sakkûyasamuddo anto, and sakkûyanirodho anto (see Childers, s.v. sakkûyo).

#### APASSENA.

Apassena, in apassena-phalaka, is rendered by the translators of the Vinaya as 'a reclining-board'; but apassena-phalaka corresponds in meaning to âlambana-phalaka (Jât. i. 8), and means, we think, 'a bolster-slab.' Apassena = Sk. apaçrayana has the same meaning as apassaya, used by Buddhaghosa in his comment on sattanga (Cullav. vi. 2. 4.) as a 'rest' or 'support,' corresponding to Sk. aapaçraya, explained by Boehtlingk and Roth as 'Kopfpolster (an einem Lehnsessel) A.V. 13. 3. 8.'

We actually find apassaya-pithaka = 'a chair with a head-rest,' in Jât. iii. p. 235, l. 23; and also kanthakappassaya 'a bolster or head-rest filled with natural thorns, or with artificial iron ones' (Jât. i. p. 493; iii. p. 235, l. 20).

There is an interesting passage in the Puggala-Paññatti, p. 55, in which this is alluded to:

"So... ukkuţiko pi hoti ukkuţippadhânam anuyutto, kanṭakâpassayiko pi hoti kanṭakâpassaye seyyam kappeti, sâyam tatiyakam pi udakarohanânuyogam anuyutto viharati."

With this we may compare the following from Jât. iii. p. 235:

"Ajja ekacce vaggulivatam caratha, ekacce kanthakaseyyam kappetha, . . . ekacce ukkutikappadhânam anuyuñjatha, ekacce udakogâhanakammam karotha."

Here, for kanthakaseyyam, or kanthasaseyyam, kappetha we must read kanthakappassaye seyyam kappetha (see Jât. iii. p. 74).

Childers gives no examples of gri + apa (see Jât. iii. p. 425; Thera-Gâthâ, p. 75; Cullavagga, p. 175; Suttavibhanga, i. pp. 74, 76).

## AVHETI.

Avheti=pakkosati (Jât. ii. 10, 252; Tevijja Sutta, i. 19).

## ALA.

Ala 'a claw,' not in Childers, occurs in Jât. i. p. 223; ii. p. 342; iii. pp. 295, 297. Cf. vicchikâlika='a scorpion's claw' (Mahâvagga, v. 2. 3).

#### ÂLAYA.

This word does not occur in Childers. It means 'feint, pretence,' (\sqrt{li}) of matalayam karitva (Jat. iii. p. 533, l. 6); matalayam dassetva (Jat. iii. p. 533, l. 23).

## ÂVIJJHATI.

In Jât. ii. p. 406, ll. 5, 6 âvijjhitvâ seems to have the sense of vidhâ 'to arrange, set in order,' with the same meaning exactly as samvidahitvâ (Jât. ii. p. 408, l. 26); âvijjhitvâ from â+vyadh occurs in the same Jâtaka, p. 408, l. 7. Cf. Jât. i. pp. 153, 170; Dîpavamsa, p. 87. See âvijjhi in Suttavibhanga, i. p. 332; and compare with Dîpavamsa i. 81, and Mahâvamsa i. 43. There is a Vedic  $\sqrt{vidh}$  'to dispose.'

## ASÎYATI AND VISÎVETI.

Dr. Trenckner derives asiyati from Sk. açyayati, and agrees with Childers in referring visiveti to Sk. vi-çyapayati 'to uncongeal, thaw,' hence, 'to warm oneself' (Dh. 177), from  $\sqrt{cyai}$ .

The passage in the Milinda Pañha does not bear out Dr. Trenckner's explanation of 'to be congealed,' nor that of Dr. Edward Müller's 'to cool oneself' (Pâli Gr. p. 40).

"Kaddame (padumam) jâyati, udake *âsîyati* ti" (Mil. Pañ. p. 75).

This seems to mean that "the lotus springs up (or has its origin) in the ooze of the lake (where it grows) and in the water comes to perfection."

In other passages, where a similar metaphor is employed, the verb pavaddhati, or samvaddhati, is employed, showing that the meaning of âsîyati is 'becomes ripe,' 'comes to perfection, or maturity,' and must be referred to the root grâ (grai, gai, or grî), the causative of which (grâpayati) would with vi give us visîveti, with its proper meaning of 'to warm oneself,' etc.

Cf. "Yathâ mahârâja padumam udake jâtam udake samvadḍham . . . etc." (Mil. Pañha, p. 378; see also Sept. Suttas Pâlis, p. 141).

"Yathâpi udake jâtam puṇḍarîkam pavaḍḍhati, etc." (Thera-Gâthâ, v. 700).

The proper term from  $\sqrt{cyai}$  for 'to uncongeal,' 'thaw,' 'melt,' would be paţistveti, Sk. praţicyâpayati, but we do not find this in Pâli. The expression sartram sedeti, however, occurs in Jât. i. p. 324, in the sense of to warm the body after being exposed to severe cold, to steam (see Jât. i. p. 52).

In Jât. ii. p. 68, we find "aggim visivetum," 'to warm one-self by the fire,' and at p. 69 a double causative, visivâpeti, 'to let one warm oneself before the fire,' and the Commentary makes use of an explanatory and similar phrase: "Agginâ... jhâpento" (see Milinda Pañha, pp. 47, 102). In the Suttavibhanga ii. Pâc. lvi. 3. 1-3, we find visibbeti=visiveti explained by tappati (lvi. 3, 3), and visibbana=visivana (see Mahâvagga, i. 20. 15).

### ÂHUNDARIKA.

"Tena kho pana samayena bhagavâ tatth' eva Râjagahe vassam vasi, tattha hemantam, tattha gimham.

"Manussâ ujjhâyanti khîyanti vipâcenti:—âhundarikâ samanânam Sakyaputtiyânam disâ andhakârâ na imesam disâ pakkhâyantî ti" (Mahâvagga, i. 53. 1).

The translators of the Vinaya Texts leave the perplexing term  $\hat{a}hundarik\hat{a}$  untranslated, and offer no explanation of it. Dr. Oldenberg gives from B, a Sinhalese MS., the variant reading  $\hat{a}hunt\hat{a}kirak\hat{a}$ . This crux occurs again in a similar passage in the Bhikkhunî-vibhanga Pâc. x. 1. 1. (with the variant reading  $\hat{a}huntarik\hat{a}$ , an attempt, perhaps, to connect it with antarita or antarâyika); and the Com. explains it by  $samb\hat{a}dh\hat{a}$ . Accepting the Commentator's explanation, ought we not to read  $\hat{a}hundarik\hat{a}$  from the  $\sqrt{hund}$ , with the prefix  $\hat{a}$ ?

In Boehtlingk and Roth's Dictionary the  $\sqrt{hund}$  is explained by samghâte, and this would give to  $\hat{a}hundarik\hat{a}$  the sense of  $sambâdh\hat{a}$  or  $\hat{a}sambâdh\hat{a}$  'crowded up, blocked up, impassable.' The word is evidently part of a stock passage that we find in Pâli and Sanskrit: "na . . . disâ pakkhâyanti dhammâ pi mam na paţibhanti," see Mahâparinibbâna Sutta, p. 22, and

cf. the following passage from the Mahâbhârata (Virâṭa Parvva 48, v. 18):

"Vyâkulâç ca diçah sarvâ hridayam vyathatîva me dhvajena pahitâh sadâ diçâ na praţibhânti me.

## INGHÂLA, INGHELA.

Pâli abounds in variant forms, as mucchati and mussati, lageti and laketi, etc. So we are not surprised to find inghâla and inghela as well as angâra (see Therî-Gâthâ, v. 386). Cf. Marâthî ingala 'a live coal.' The change from angâra to inghâla is quite regular, cf. Pâli ingha with Sk. anga (see Journal of the Pâli Text Society for 1883, p. 84). Inghâla-khuyâ=angâra-kâsuyâ, but Childers has no mention of khu in this sense.

#### UK-KÂCETI.

In Jât. ii. p. 70, ukkâceti is used like ussiñcati, 'to bale out water.' The English bale, 'to empty by means of bails or buckets,' helps us to see the origin of this word. It must be a denominative from kâca or kâja. Childers quotes, Anotatte kâje aṭṭh' ânesum dine dine, 'they brought every day eight men's loads of A. water' (Mah. 22). Cf. Anotattodakam kâjam (Dîpavamsa, xii. 3).

## UTTARIBHANGA.

This term seems to exclude rice, curry, etc., the four sweet foods, and to include flesh, fish, and fowl (Cullav. iv. 4. 5).

In Jât. i. No. 30, p. 196, it is applied to pig's flesh. In Jât. i. p. 349, it has reference to dried fish, and in Dhammapada, p. 171, it is used of the flesh of a cock.

## UPAKÛLITA.

Upakûlita occurs in the Therî-Gâthâ, p. 201, v. 258, as equivalent to paṭisedhika (see Jât. ii. p. 386), but in Jat. i. p. 405,¹ upakûlitâ is explained by aḍḍhajjhâmaka.

 $<sup>^1</sup>$  Cf. upakúsita = jhûmo sayati, Jât. ii. p. 134. The Commentary gives another reading, upakújita.

The first must be referred to the  $\sqrt{k\hat{u}l}$ , 'to obstruct' (cf.  $pa\underline{t}ikk\hat{u}la$ ), the second to  $\sqrt{k\hat{u}l}$  or  $k\hat{u}d$ , 'to singe.'

#### UPASIMSAKA.

"Yathâ mahârâja unduro ito c'ito ea vicaranto âhârûpasiṃsako yeva carati, evam eva," etc. (Milinda-Pañha, p.
393). Ought we not to read upasiṅghako, from the root
singh (see Jât. ii. 339)? Upasiṅghati occurs in Jât. ii. p. 408.

#### UPÂTA.

"Rajam *upâtam* vâtena yathâ megho pasâmaye" (Thera-Gâthà, v. 675, p. 69).

MS. A. reads  $\hat{u}p\hat{a}tam$ , which seems to be metrically the correct reading, the  $\hat{u}p^{\circ}=upp^{\circ}$ . "As the cloud lays the dust raised by the wind, etc."

Dr. Oldenberg refers the word upâtam to Sk. upâtta, from upâ-dâ, but the sense seems to require uppâtam, from the root pat. Cf. Sk. utpâtavâta, a whirlwind, and ut-pâta, flying up. See Dasaratha Jât. p. 6, v. 9; p. 9, ll. 3, 23.

The usual expression is "rajam ûhatam vâtena." See Suttav. Pâr. iii. 1. 3, "Seyyathâpi bhikkave gimhânam pacchime mâse ûhatam rajojallam tam enam mahâ akâlamegho ṭhânaso antaradhâpeti vûpasameti.

## ÛHAD AND ÛHAN.

There appears to be some confusion in Pâli between ûhan 'to throw up' and ûhad 'to evacuate the fæces.' Ûhad, which Dr. E. Müller believes to be avahad (Pâli Gr. p. 49), makes its p.p. ûhata, and not ûhanna (see Cullavagga, viii. 10. 3). We find the gerund ûhacca = ûhadya = vaccam katrû in Jât. ii. p. 71, and we have ûhanti (Ib. p. 73), and ûhananti (Suttav. Pâc. xiv. 1. 2).

In Jât. ii. p. 355, we find ohadâmase explained by ûhadâma pi omuttema pi (see ohaneti in Cariya Piṭaka, ii. 5. 4).

¹ Uppûtam = uppûtta for uppûtita, cf. patta = patita in pattakkhandha, Mil. 5;
Ass. S. 17. Udûtu = udatta = Sk. udûrta (from the root ri) is a possible form.

Cf. ûhananti pi ummihanti pi (Suttav. I. Nisagg. xiv. 1; II. Pâc. lxv. 1), and omuttenti pi ûhadayanti pi (Dham. p. 283).

#### ODAHI.

Odahi migavo pâsam (Thera-Gâthâ, v. 774)=' the trapper set a snare.' Cf. luddo pâsam iv' oḍḍiya (Therî-Gâthâ, v. 73).

I do not recollect odahati from avadhâ 'to set snares,' as that is usually expressed by uddeti or oddeti.

Odahati is 'to put in, deposit,' cf. arañne odahi visam (Jât. iii. p. 201). We must, I think, read oddayi for odahi.

#### KAMPURI.

This occurs in the Therî-Gâthâ, v. 262: "Saṇha-kampurî va suppamajjitvâ sobhate su gîvâ pure mama."

The Commentary does not, at first sight, afford us much assistance: — "saṇṭhakammudî va suppamajjitâ | suṭṭha pamajjitâ saṇṭhakam suvaṇṇasaṇkhâ viya." Here for sanṭhakammudî va we must read saṇha-kambu-r-iva and alter saṇṭhakam to saṇhakâ. The correct reading of the text will therefore be saṇha-kambu-r-iva, etc., the meaning of which is now clear. The Theri's neck was once like a smooth shell; cf. kambugîvâ, 'a neck marked with lines or folds like a shell' (Dasaratha Jâtaka, p. 12).

## KAMMAKARANA OR KAMMAKÂRANÂ.

In Jâtaka, ii. p. 398, Milinda Pañha, pp. 290, 358, kamma-karaṇa occurs for the 'punishment of evil deeds, inflicted upon usurpers, thieves, etc.' (see Milinda Pañha, p. 197, and note on Catukka). But as kammakaraṇa usually signifies 'work, service, duty,' we ought, I think to write kamma-kâraṇâ, for kâraṇâ = 'pain, torment, punishment' (cf. Kâraṇa-ghara, Jât. ii. 128; and see Ang. Nik. p. 41; Notes, p. 113).

## KÂLASUTTA.

There are three passages where this word occurs in our printed texts as one of the carpenter's requisites.

(1) In Ten Jâtakas (p. 25) Prof. Fausböll translates it by

'knot,' and further on he explains it by 'a black (tarred?) rope.'

(2) It occurs again in Jât. ii. No. 283, p. 405, "vaḍḍha-kissa rukkhatacchanakâle . . . vâsipharasunikhâdanamug-gare âharati kâla-suttakoṭiyaṃ gaṇhâti."

Kâlasutta seems to be a carpenter's 'measuring line' or 'rule,' made perhaps of iron wire, and hence 'black,' cf. Sk. sûtradhâra, 'a carpenter' (lit. 'a rule-holder').

Before the carpenter sawed or lopped off the trunk or branch of a tree, he put his iron-line round it as a guide in sawing or lopping it off accurately (see Cullavagga, p. 317).

(3) In the Milinda-Pañha, p. 413, this act is referred to as follows:—

"Yathâ mahârâja tacchako kâla-suttam anulometvâ rukkham tucchati evam eva," etc.

There is a curious passage in the Mahâvastu (ed. Senart, p. 17, l. 9) that closely corresponds to this quotation from the Milinda-Pañha:

"Tattra tâm nairayikâ nirayapâlâ ârdravrikṣe vâ varjetvâ kâlasûtravaçena takṣanti aṣtâm̞çe pi ṣaḍam̞çe pi caturam̞çe pi."

The word occurs again on pp. 5, 12, 20. Prof. Senart thinks that kâlasûtra is some instrument of punishment or of torture, but from p. 5 it must be a kind of iron rope, or wire, for binding the limbs before they were sawn or lopped off by axes and hatchets.

In the Purânic accounts of the Kâlasûtra hell it is simply called 'black' (kṛishṇa), and no mention is made of the kâlasûtra.¹ But in Prof. Beal's Catena, p. 61, there is a description of this hell that deserves to be compared with that in the Mahâvastu (p. 5, ll. 7, 8), where kâlasûtra seems to be rendered by 'iron-wire' and sûtrita by 'lashed.'

"The Kâla-Sûtra Hell (=Chinese Heh-Sieh, i.e. 'black cord or thread'), so called because the wretches confined therein are lashed with burning iron wires, their limbs hacked

<sup>1</sup> See Manu iv. 88. Dr. Hopkins explains Kâlasutra by "Thread of Death."

with iron hatchets, their bones slowly sawn asunder with iron saws."

Of course the 'burning iron wires' would cause pain and so become a means of torture; but we venture to think that kâlasutta is only the carpenter's 'rule' or 'measuring line.'

Just as this article was going to press I have noticed the following confirmatory passage in the Pañcu-gati-dîpana (verse 9):

"kâļasuttânusârena phâlyante dâru vâyato,

kakkaccehi jalantehi kâlasuttam tato matam,"

which M. Léon Feer translates in the appendix to his Kandjour Extracts (p. 516) as follows:

"Parce que, selon un fil noir, ils y sont fendus, comme des troncs d'arbre, avec des scies et d'autres instruments, de là vient le nom de kâlasûtra (fil noir)."

## KULANKA OR KÛLAKA.

Kulanka in kulankapådaka (Cullavagga, vi. 3. 4) is referred by Dr. E. Müller (Pâli Gr. p. 30) to the Sk. putanka 'a roof.'

The Pâli, however, does not mean 'roof,' but is applied to a log or beam for shoring up an old wall (see the Commentator's remarks, Cullav. p 321).

There is a passage in Jâtaka, ii. No. 283, that throws some

light upon kulanka:-

"Attano thitaṭṭhânassa purato ekam parimaṇḍalam âvâṭaṃ khanâpesi, pacchato ekam kullaka-saṇṭhânam anupubbaninnam pabbhârasadisam" (p. 406), "gantvâ kullaka-mukhassa tiriyam" (p. 408).

There is a variant reading kulka, ? kûlaka.

In the Introduction to the Jâtaka, *kullaka* answers to *bhitti* 'a buttress.' It is also called *âvâṭa* <sup>1</sup> (p. 407, l. 24).

Kullaka I take to be for kūlaka; cf. Sk. kūla 'slope, bank'; kūlaka 'bank, dike, shore.'

The Eng. dike means 'trench, embankment,' and is the same as ditch (cf. Ger. teich 'a pond'). The Ditch at New-

<sup>1</sup> i.e. avata-tuța (see Jat. iii. p. 508).

market is an embankment. In Middle English dike is used to translate spelunca (see Hampole's Psalter).

## KOLÂPA.

This word occurs in Jât. iii. p. 495, in reference to a tree full of holes, sapless and dry, "rukkho khânumatto hutvâ chiddâvacchiddo vâte paharante" (Ib. pp. 491, 496).

The Com. explains it thus: "koļāpe ti vāte paharante akotita saddam viya muncamāne nissāre" (see Milinda Panha, p. 151).

GIRIBBAJA.

Dr. Oldenberg translates giribbaja by 'dwelling in the mountain' (Dîpavamsa, xiii. 16). It seems to mean, however, 'a hill-run, a cattle-run on the hills,' cf. "ekasmim yeva gribbaje paṇṇasâlam mâpetvâ vâsam kappesi" (Jât. iii. p. 479), "he made a hermitage right upon the 'hill-run,' and dwelt there." "Giribbajasenâsane vihâsi," etc. (Ib. p. 479, l. 3). In l. 5, "giribbajam pavesetvâ" refers to the elikâ that are made to turn into the hill-runs and graze there. In line 9, "giribbajadvare atthâsi" must refer to the entrance of the pens on the 'runs.' Cf. vaja 'a pen' (Dh. p. 238, l. 9), vajadvâra (Ib. p. 238, l. 15). Cf. Marâthî vraja, 'a village or station of cowherds; 'Hindi vraja, 'a cow-pen.'

#### CATUKKA.

"Catukke catukke paharantâ... sîsam assa chinditvâ sarîram sûle uttâsetha" (Jât. i. p. 326).

"Catukke (catukke) kasâhi tâlente" (Jât. ii. p. 123; see Jât. iii. p. 41).

Catukka 'a collection or set of four things.' Childers gives only one quotation for its use in this sense: "sabbacatukkam nâm' assa dâpesi" (Dh. 292) 'he caused all the four kinds of things to be given him,' viz. four elephants, four horses, four thousand pence, four women, four slaves, four best villages, etc. See Cullav. 4. 6.

In Jât. iii. p. 44, 428, 429, we find "sabba-catukka-yañña"=

<sup>1</sup> Cf. Scotch 'sheep-raik,' a sheep-run; Mid. Eng. rayke, rake 'a path.'

'all the four kinds of sacrifices,' viz. four elephants, four horses, four bulls, and four men; and in Jât. iii. p. 44 we have sabba-catukkena yajitvâ = 'offering a sacrifice of all the four kinds.'

Instead of using sabba catukka, 'all the four sets of things' could be expressed by the repetition of catukka, as in the passages quoted above, so that catukke catukke tâleti or cato cato paharati signifies 'to strike all the four sets of blows,' i.e. to administer all the four kinds of punishments inflicted upon malefactors. The question is, what are they? Fortunately they are not unknown. A full list is contained in the second part of the Anguttara Nikâya, II. i. i. and in the Milinda Pañha, p. 197. For an explanation of the terms used to denote these punishments, see Ang. Nik. pp. 113, 114.1

The term khârâpatacchika may be connected with the Sk. kshâraya 'to torment,' by means of kshâra or corrosive substances.

### CÂLETI.

Childers has no instance of *câleti* in the sense of 'to sift.' See Mahâvagga, vi. 10, 1, and cf. Marâthî चाळपों 'to sift;' चाळपा 'a sieve, strainer.'

Carati, 'to graze.' See Jât. iii. p. 479; Mahâvam. p. 22, l. 9. Cf. Mârathî चर्णें, 'to graze;' चर्ण, चर्वण, 'pasture, grazing.'

### CHADAYATI.

This form occurs in Jât. iii. p. 144, and is explained by pineti, toseti. It must be referred to the root chad (Vedic)—chand 'to please.'

## TAŢŢAKA.

This word occurs frequently in the Jâtakas in the sense of 'dish,' or 'bowl for containing food.' There seems to be no corresponding form in Sanskrit. It may be connected with

<sup>&</sup>lt;sup>1</sup> In the erakavattika and cîrakavâsika punishments strips of skin were cut off the back (cf. Psalm cxxix. 3; and see Notes and Queries, No. 251, p. 308, Oct. 18th, 1884).

the Marâthî tasta 'a metal vessel to hold water, an ewer.' See Dham. p. 356; Jât. iii. pp. 97, 538.

#### TAMATAGGA.

"Ye hi keci Ânanda etarahi vâ mamam vâ accayena attadîpâ . . . tamatagge me te Ânanda bhikkhû bhavissati" (Parinibbâna-Sutta, p. 23).

Buddhaghosa says tamatagge is tamagge, the t in the middle being euphonic, and renders it 'the most pre-eminent, the very chief.' Prof. Rhys Davids, in his translation of this Sutta, has adopted the explanation of the commentator, and translates 'the very topmost height.'

Tamas here means 'darkness,' i.e. mental darkness, one of the five avijjâs in the Sânkhya philosophy; tama-t-agge must therefore mean 'at the extremity of the darkness, beyond the region of darkness,' i.e. in 'the light,' in Nirvâna, cf. bhavagge 'at the end of existence, in Nirvâna': cf. "Imehi kho mahârâja sattahi bojjhangaratanehi paṭimaṇḍito bhikkhu sabbam tamam abhibhuyya sadevakam lokam obhâseti," etc. (Milinda-Pañha, p. 340).

We find in Sanskrit tamah påre, answering to tama-t-agge: "Sa hi devah param jyotis tamah påre" (Kumara Sambhava, ii. 58).

For that deity is the supreme luminary existing at the extremity of darkness (beyond the region of tamas), i.e. in the region of light.

#### TAMATI.

Childers has not registered the  $\sqrt{tam}$  'to choke, suffocate,' but we find in the Suttavibhanga, i. p. 84, uttanto, with the various readings vuttanto, uttamanto (Ib. p. 272).

"So bhikkhu uttanto anassâsako kâlam akâsi" (Suttav. Pâr. iii. 5. 22): "That bhikkhu, becoming suffocated and unable to get his breath, (through his brethren tickling him) died."

## THÂSOTU°.

"Tañ ca appativâniyan ti | tañ ca pana dhammam anivattitabhâvâvaham niyyânikam abhikkantatâya thâsotujana-savanamanoharabhâvena (sic) avasecaniyam (sic) asecakam (sic) anâsittakam pakatiya 'va mahâvasâm tato eva ojavantam | '' (Therî-Gâthâ, p. 181).

At first sight thâsotu appears to be a blunder for phâsuto, but probably the original reading was thânaso tu, etc. 'truly, indeed'; so that instead of thâsotujana°, we must read thânaso tu jana°.

The Commentary explains asecanaka <sup>1</sup> (Therî-Gâthâ, v. 55) by anâsittaka (see my note on âsevakattaṃ, in the Aṅguttara Nik. i. p. 102).

There is a somewhat similar passage in the Suttavibhanga, see i. p. 271, where asecanaka is explained by anâsittaka, abbo-kinna and pâṭekka, none of which words are in Childers; nor has he any mention of upasecana (cf. maṃsupasecana) in Suttavibhanga Sekkhiya, 69, p. 204. See also Cullavagga, v. 19; Thera-Gâthâ, v. 842, p. 80; Jât. ii. p. 422; Jât. iii. pp. 29, 32, 144, 516.

## DANDA-YUDDHA. PATTÂLHAKA.

There is a reference to these terms, which occur in the Brahma-jâla-Sutta, p. 9; in Jât. iii. p. 541, vv. 112, 113: "daṇḍehi yuddham pi samajjamajjhe," is explained in the Com. by daṇḍayuddha.

Mitam *âlhakena*=dhañña-mâpaka-kammam. See Sutta-vibhaṅga, I. xiii. 1. 2.

#### DISO-DISAM.

It is well known that åvi, as well as ava, becomes o (see Ed. Müller's Pâli Gr. p. 12). Is diso disam, in Dr. Oldenberg's edition of the Thera-Gâthâ (p. 63, vv. 615, 616), a relic of the Sk. corresponding phrase where diso is the ablative disas, or is it the same as disâvidisam, which we find in the Milinda Pañha, pp. 259, 260? Pâli has no instances of an

See Milinda Pañha, p. 405; Suttav. Par. iii. 1. 3.
 Sîlam vilepanam settham yena vâti diso disam.—(Thera-Gâthâ, v. 615.)
 Sîlam settho ativâho yena vâti diso disam.—(Ib. v. 616).
 (udakam) uddham-adho disâvidisam gacchati.—(Mil. Pañha, pp. 259, 260.)

ablative case in -o answering to Sk. -as, except -to (=-tas), and, moreover, it usually treats disâ as a fem. noun in -â, cf. disâvidisâ with Sk. disodisas, Mil. Pañha, p. 398 (see also p. 251), Sk. dinmûdha with Pâli disâmûlha; and Sk. aparasparam with Pâli aparâparam.

I think we must, with Prof. Fausböll, write disodisam (Jât. iii. p. 491) as one word.

#### DHAMMASUDHAMMATÂ.

For this compound see Thera-Gâthâ, vv. 24, 286, 479. Is the reading *dhammesu dhammatâ*, Jât. i. p. 325, a mistake, or a various reading for *dhammasudhammatâ*? (Jât. i. pp. 461, 462; Jât. ii. pp. 159.)

## NIKHÂDANA.

In the passage from Jâtaka, ii. p. 405, quoted in illustration of Kâlasutta, 'vâsi-pharasûni khâdana-muggare' is wrongly printed for vâsi-pharasu-nikhâdana-muggare, where nikhâdana must be 'a chisel.' It occurs in the Suttavibhanga, i. Pâr. iv. 1. 3, Sangh. vi. 1. 1. The translators of the Vinaya Texts render it by 'spade' (Cullav. vi. 15. 2).

For nikhâdante in the Ang. Nik. p. 113, l. 3 from bottom, read nikhâdanena.

#### NIDDHUNIYA.

This term is given as one of the synonyms of makkha (Puggala-Pañnatti, p. 18). Is it from the root dhvan, 'to cover,' meaning 'concealment,' 'hypocrisy'?

#### NIMINATI.

Niminati, not in Childers, signifies 'to barter,' from the  $\sqrt{me}$ ; niminhase (Jât. ii. p. 369); nimineyya (Jat. iii. pp. 63, 222); nimini (=parivattesi), Jât. iii. p. 63, is written niminni (Ib. p. 221).

<sup>1</sup> We find disadisam in a foot-note.

## PAKKATTHÂPETVA.

Udakam pakkatthâpetvâ 'having caused the water to boil' (Jât. i. p. 472). We ought, perhaps, to read pakkaṭṭhâpetvâ. Prof Fausböll gives, in a foot-note, the variant reading pakkuṭṭhâpetvâ. There is authority for pakkuṭṭh° and pakkaṭṭh° (pakuṭh). Cf. pakkaṭṭhate khîrasmim='in boiling milk' (Telakaṭâhagâthâ, p. 53, last line), pakkaṭṭhītatele (Dham. p. 178). In the Therî-Gâthâ kuthita is explained by pakkuṭhita (see v. 504), pakkuthite udake (Ib. p. 182).

Childers has no examples either of the simple use of  $\sqrt{kvath}$  or of its compounds See Dr. E. Müller's Pâli Gr. p. 41; Vinaya Texts, ii. p. 57; Suttavibhanga, i. Pâr. iv. 9. 4.

### PAÑCANGULIKA.

This curious word occurs several times in connection with tree-worship, and is rendered by Childers 'a measure of five fingers' breadth.' Prof. Fausböll translates gandha-pañcaṅgulika (Jât. ii. p. 104) by 'five finger-lengths of scent.' See Jât. iii. p. 23, where it occurs again. In Jât. iii. p. 160, we have the very curious compound lohitapañcaṅgulikani, i.e. 'blood—pañcaṅgulikas' made of the human viscera (antavaṭṭi). At the "Feast of the Dead," a goat brought to be sacrificed is washed and ornamented about its neck with a pañcaṅgulika, which Prof. Rhys Davids calls 'a measure of corn' (see Jât. i. No. 18, and Eng. Trans. p. 227). In Wilson's Essays on the Religion of the Hindus, vol. ii. p. 171, we read that "Cows and bulls are washed and fed with part of an oblation first offered to Indra; being also painted and adorned with leafy and flowery chaplets."

Professor Senart points out the use of pañcangula in the Mahâvastu (p. 269, l. 14; note p. 579), and thinks that it was some kind of ornament, and this view must be correct. But what kind of ornament was it? It was probably composed of shoots or sprouts of five finger-lengths, artificially scented, arranged in the form of a hand, and hung round some object of worship.

Turnour (Mahâv. p. 193) translates pañc by 'ornaments radiating like the five fingers.' See Cullavagga, v. 18, 1.

The Hindus appear to have made decorations or ornaments of this kind. "The Vijankura is what is known in Marâthî, at least in Konkan, by the name ugavana, or rujavana, 'young sprouts of corn,' generally of rice or wheat, artificially grown under shade and watered with any dye that the young blades are required to take. The blades assume the desired colour, and after they grow to the height of five or six inches, they are put by the women in their hair, like flowers. It is also known by the name of saravara, or dhanya. On the dasara holiday it is worn by men of the lower classes on their turbans" (Raghuvainsa, ed. Shankar P. Pandit, pt. ii. pp. 58, 59).

Could the original expression have been pañcankurika 'the collection or aggregate of the five sprouts,' corrupted to pañcangurika, and then to pañcangulika?

## PAŢINÂSIKA, PAŢISÎSAKA.

These words are not in Childers; the first means 'a false nose' (Jât. i. p. 455), the second 'a false top-knot.'

Paţistsakam paţimuncitvâ (Jât. ii. p. 197; Milinda Panha, p. 90).

#### PATIMÂNETI.

Navam patimânento, 'waiting for (looking out for) a ship' (Jât. ii. p. 423). See Jât. i. 258; Cullavagga, vi. 13, 2; Suttavibhanga Pâr. iii. 5, 4; Bhikkhunîvibhanga Pâr. i. 1.

We have no use of  $\sqrt{man}$  with prati in this sense in Sanskrit, but Pâli has numerous examples of forms and meanings not to be found in Sanskrit. Childers has not registered the meaning of niharati that belongs to panameti. See Jât. ii. p. 28; Thera-Gâthâ, ii. 53, 59; Suttavibhanga Pâr. iii. 5, 4.

#### PARIPÂTETI.

Childers has no example of the causal of paripâtati; but see Jât. ii. p. 208, and Milinda-Pañha, p. 367, where paripâtiyanto = 'being attacked.'

#### PALIPA.

This word occurs in three passages in our printed texts.

(1) "Uttiṇṇâ paṇkâ *palipâ*, pâtâlâ parivajjitâ" (Thera-Gâthâ, v. 89).

(2) "Laṭṭhi-haṭṭho pure âsim so dâni migaluddako âsâya palipâ ghorâ nâsakkhim pâram etase" (Therî-Gâthâ, v. 291).

The Com. explains palipâ by 'kâmapankato ditthipankato ca.'

(3) "Panko ca kâmâ palipâ ca nâma" (Jât. iii. p. 241). The Com. explains palipa by 'marsh, quagmire.'

"Palipo vuccati mahâkaddamo yamhi laggâ sûkaramigadâyo pi sîhâpi vâraṇâpi attânam uddharitvâ gantuṃ na sakkonti," etc.

Sk. has no form corresponding to palipa. It has, however,  $palva-la = P\hat{a}$ li pallala in the sense of 'pond, pool,' which must be a derivative of a simpler palva (not found in the Sk. Dictionaries), to be compared with Greek  $\pi\eta\lambda\delta$ s ( $=\pi a\lambda Fos$ )  $\pi a\lambda\kappa\delta$ s, Lat. palus (cf. Sk. palala, palita 'mud, mire,' Ir. poll 'mud,' whence Eng. 'pool').

In Pâli such a form as palva would become palla or paluva or paliva (cf. Pâli beluva, bella with Sk. bailva and bilva). P in Pâli often occurs as the representative of a Sk. v; as palâpa, châpa=Sk. palâva, çâva; so a Sk. palva would in Pâli become palipa.

The curious form pali-patha (Dh. 73, 432) 'a miry road, slough, quagmire,' is by Childers referred to Sk. pari-patha; but Pâli has pari-pantha in the sense of 'obstacle, danger,' so that the first element in palipatha is not pari, but pali in the sense of 'muddy, miry.' The Scholiast says that palipatha metaphorically denotes 'lust' and the other klesas, and thus corresponds closely to the sense of palipa in the passages already quoted.

The root-meaning of pal seems to be 'grey, hoary,' cf. Sk. palita 'grey,' palâgni 'bile' (lit. 'black-fire,' melanchölia), pal-k-nî, Hindî palaknî 'an old woman;' Gr. πελλός; Lat. palleo.

# PÂŢIYAMÂNA, CIKKHASSANTA, ÂCAMAYAMÂNA.

"Diṭṭhapubbo pana tayâ mahârâja koci ahinâ daṭṭho mantapadena visaṃ pâṭiyamâno visaṃ cikkhassanto uddham-adho âcayamâno" (Milinda-Pañha, p. 152).

Of the three participles in the extract quoted above, the editor says he "can make nothing."

(1) But may not patiyamana be referred to the  $\sqrt{pat}$  'to remove,' meaning in the causative 'to expel, eradicate' (cf. the use of akaddhati, Jat. iii. p. 297); or can it be referred to the causal of pra+at 'to cause to go forth, to expel'?

The old Sinhalese version renders it by baswana laddawa.

(2) Cikkhassanta must, I venture to think, be referred to √kshar 'to ooze out,' and here signifies 'causing to ooze out.' The Old Sinhalese version has sanhin duwana laddâwa=

'causing to run out softly.'

(3) Acamayamana, if the reading is correct, must be referred to  $\sqrt{cam}$ , 'to rinse,' with the causal sense of 'to wash out, purge, cleanse.'

Dr. Trenckner remarks that  $paccâcam^{\circ}$  and  $âcam^{\circ}$  mean 'to resorb,' and must belong to  $\sqrt{cam}$ , though we find them written  $paccâvam^{\circ}$  and  $âvam^{\circ}$ . Here perhaps we ought to read âvamayamâna, the caus. part. of  $âvam^{\circ}$ .

The Sinhalese version does not help us in its substitution of 'temana laddawa,' unless it means 'washing out,' instead of 'wetting' or 'moistening.'

The general sense of the passage quoted is by no means difficult to make out, if we recollect that there were three ways of treating a person who had been bitten by a snake:

(1) by causing the offending reptile to extract or 'resorb' the poison; (2) by muttering spells; (3) by the use of drugs as emetics or purgatives.

We find some reference to these methods in Jât. i. p. 311; iii. p. 297; Milinda Pañha, p. 150.

In the first reference paccâcamati (text has paccâvamati) is explained by kaḍḍhati, and in the second âcamâmi is equivalent to âkaḍḍhâmi.

The Milinda Pañha extract might be translated as follows:
"But have you ever before seen, great king, a man who has been bitten by a snake expelling the poison by means

has been bitten by a snake expelling the poison by means of a spell-verse, causing the poison to ooze out, and [by means of drugs] purging himself upwards and downwards."

I now give the corresponding passage from the Old Siñhalese version, by Hînați-Kumbara-Sumangala-Unnânse: (p. 191 of the 1877 Colombo edition):

"Maharajâneni wişa winâsa karana nâwu mantra padayakin, wisa baswana laddâwu, wisa sanhin duwana laddâwu, wisa ûrddhâdho bhâyayehi auşadha jalayena temana laddâwu nayaku wisin daṣṭa karana laddâwu kisiwik topa wisin daknâ ladde dæyi."

## PÎLIKOLIKA.

Pilikolika is equivalent to akkhigūthaka (Therî-Gâthâ, v. 395). The commentary gives pilikā as the first part of the compound, but makes no remark upon the second element. Was the original pilikāvillika or pilikāvilika from pilika+vellika? Cf. Sk. irā-villika 'a pimple.'

Pâli has pilakâ 'a boil, pustule'; but this is the only passage where pîlikâ is to be found. For âvi=o see Disodisam. Is the Commentary right? can the word be referred to pîli-kothaka? Cf. Hindi kotha, Sk. kotha 'inflammation or ulceration at the angles of the eyelids.'

## PUŅŅAGHAŢA.

This term is mentioned in connection with festival decorations (see Jât. i. p. 52; Eng. Trans. p. 66). Prof. Rhys Davids renders it a 'well-filled water-pot.' It occurs again in the Dîpavamsa, vi. 65; xiv. 30: puṇṇaghaṭaṃ subhaṃ [thapayantu], translated by Dr. Oldenberg as 'auspicious brimming jars' (Dham. p. 149; Mahâvaṃsa, p. 193). I find puṇṇapatta=puṇṇaghaṭa in the Pûtimamsa Jâtaka, iii. p. 535, where I have translated it by 'the flowing bowl, the full bowl,' and have added the following note of explanation: "The full bowl was a lucky omen. It sometimes denoted

a box crammed with presents to be distributed at a feast" (Folklore Journal for Jan. 1885).

### PUPPHA-CHADDAKA.

Ahosim puppha-chaddako (Thera-Gâthâ, v. 620). Puppha-chaddako 'a flower-seller, garland or nosegay-maker.' Cf. Sk. pushpalâva 'a nosegay-maker.'

Puppha-chadda-kamma is mentioned as one of the 'low' occupations in the Suttavibhanga, ii. 2. 1. Chaddaka in rūpiya-chaddaka has a different signification.

#### PONTI.

This occurs in Therî-Gâthâ, v. 422. The Com. shows we must read poti 'cloth,' cf. L.'s reading, pothi. But ponti might be a dialectic form, cf. Marâthî bontha='a cloth thrown over the head and body as a cloak.'

#### BUBBULAKA.

"Vaṭṭani-r-iva koṭar' ohitâ majjhe-bubbuḷakâ saassukâ" (Therî-Gâthâ, v. 395).

The Commentator explains  $mqijh^{\circ}$  by "akkhidala-majjheṭhitajalabubbaļasadisâ."

The only meaning that is given by Childers to bubbulakâ is 'bubble.' Cf. Sańskrit budbuda, 'pupil of the eye,' and Marâthî bubûla, bubala, 'the eyeball, the pupil and iris.'

## BHA-KÂRA, YA-KÂRA.

These terms occur in the Suttavibhanga Pâc. ii. 2. 1 amongst the 'low' terms of abuse (hîno akkoso); cf. Marâthi ca-kârî, a cant term for 'a backbiter,' and bakbhaka, bakbaka 'gabbling, chattering,' bhupakâra 'the whoop of monkeys,' bhokâra, a contemptuous term for the mouth or face when distorted by bellowing or yawning. The term kâṭakoṭacikâ (Pâc. ii. 2. 1), another term of abuse, is explained by the Commentary as a compound in which kâṭa = purisa-nimitta, koṭacika = itthi-nimitta, cf. Hindî kâḍa=pudendum virile (compare Tela-kaṭ-g. verse 79).

## BHAKUŢI, BHÂKUŢIKA.

In the Suttavibhanga I. Sangh xiii. 1. 3. we find bhâkuṭika-bhâkuṭika 'frowning severely,' and abbhâkuṭika 'smiling' (i.e. 'not frowning').

Dr. E. Müller (Pâli Gr. p. 11) says bhâkuți=Sk. bhrûkuți 'eye-brow,' but in the passage referred to it must signify 'a frown'; cf. Marâthi bhrukuțî 'a frown, contraction of the brows.'

We also find bhakuṭi=Sk. bhrukuṭi in Jât. No. 329, p. 99: "Câleti kaṇṇaṃ bhakuṭiṃ karoti," spoken of a monkey that wriggles its ears and frowns in order to frighten the young princes in the palace of Dhanañjaya.

The translators of the Vinaya Texts have wrongly rendered "kvâyam abalabalo viya mandamando viya bhâkuṭibhâkuṭiko viya" (Cullav. i. 13. 3): "Who is this fellow like a fool of fools, or like an idiot of idiots, or like a simpleton of simpletons?" It should be "Who is this fellow (coming along) as if (he were) very feeble, as if very sluggish and as if frowning severely?"

Buddhaghosa explains it by sankuṭita-mukhatâya; he seems to have got this meaning out of uttânamukha. See note on Sankuṭika.

## BHÛMISÎSA.

This word occurs in Dîpavamsa, xv. 26, and Dr. Oldenberg translates it by 'hill.' In Jât. ii. p. 406 it seems to mean the highest point of sloping ground.

## BHENDU OR GENDU?

In Jâtaka iii. No. 359, p. 184, we find the compound "ratta-kambala-bheṇḍu," for which there is the variant reading "ratta-kambala-geṇḍu," with which we may compare "ratta-kambala-puñja" (Jât. i. No. 12, p. 149).

Prof. Davids translates, 'a cluster of (red) kamala-flowers' (see Jât. i. No. 72, p. 319). In Thera-Gâthâ, v. 164, we find sata-bhendu (explained by the commentary as "anekasata-

niyyûho"), for which we find the variant reading sata-gendu (see Jât. ii. p. 334).

It is quite possible in Sinhalese MSS. to mistake bhendu for gendu. The question is, however, which is the correct reading? I am inclined to read gendu in all cases, and to compare it with gedu-ka 'a ball.' The meaning of gendu in "ratta-kambala-gendu" must be 'a tuft, tufted ball, 'or 'cluster,' cf. Marâthî genda 'a tufted head of flowers like the globe amaranth.' It also signifies 'a knob, a boss of silk or silver,' and this meaning seems to explain bhendu (i.e. gendu) in bhendu-pilandhanâni (Jât. i. No. 93, p. 386).

Cf. Siñhalese gedi 'a ball,' and gedigê 'an ornamental arch.'

## MAMSASÛLA.

Mamsasûla occurs in the Sasa-Jatâka. In my translation of it, I have, in following Childers, wrongly translated it by 'spit' instead of 'a bit of roasted meat,' corresponding to Sk. sûlyamâmsa 'roasted meat' (see Jât. iii. p. 220, ll. 13, 15, 16).

Sûla means a stake, the impaling stake, also a skewer, spit, but it also represents a form sulla = Sk. sûlya (see Jât. iii. p. 220, l. 16). In fact, Pâli sûla represents English stake and steak. So Pâli mûla stands for Sk. mûla and mûlya.

It is curious to find that Childers omits the very common phrase sûle uttâseti 'to impale' (Jât. i. pp. 326, 499, 500).

Fausböll has mûle âvunitvâ (J. iii. p. 35, l. 11), for which we ought to read (nimbassa) sûle . . . âvunitvâ, corresponding to appenti nimbâsû/asmim (Jât. iii. p. 34, l. 26).

#### MARUMBA.

For examples of the use of this term see Mahâvamsa, p. 169, l. 8; Dîpavamsa, xix. 2. Dr. Oldenberg says, "I cannot define the exact meaning of marumba. Turnour translates this word by 'incense,' which is decidedly wrong. To me it seems to mean something like 'gravel.'" It

<sup>&</sup>lt;sup>1</sup> Folklore Journal for Nov. 1884

generally occurs in combination with pâsâna, sakkhara and kathala (Suttavibhanga ii. Pâc. x. 1.1). In the Milinda-Pañha, p. 197, we find khara 'sharp' applied to marumba. It may be compared with Marâthî murûma 'a kind of fissile stone'; Hindî murama 'a kind of gravelly soil.'

## MUCCHATI, MUCCHETI.

Childers quotes muccati in the sense of 'to curdle,' under  $mu\tilde{n}cati$  ( $\sqrt{muc}$ ), but perhaps we ought to read mucchati, from the  $\sqrt{mucch}$ . He has no example of  $\sqrt{mucch}$ , in the sense of 'to tune.' cf.  $vinam\ mucchetva$ , Jât. iii. p. 188.

Cf. "Mûsilavîṇâvâdako pi vîṇam uttama-mucchanâya mucchetvâ vâdesi" (Jât. ii. p. 249, ll. 2, 7, 13).

"Vînam muccheti" (Jât. iii. p. 188).

### MUTTHASSATI.

In the first volume of his Dictionary Childers, influenced no doubt by the use of the root muh and its derivatives, made muttha to be another form for mulha or muddha. In the additional matter appended to the second part of the Dictionary he refers it, on account of panuttha, to the root mush.

The translators of the Vinaya Texts, Mahâvagga, x. 3, in a note on pari-muṭṭha (bewildered), also lend their support to this etymology of muṭṭha (though Sk. parimush usually means 'to steal'), and refer to the Sanskrit mushitâ-smṛiti in Kathâ-Sarit-Sâgara, 56:—

"Atha 'ekadâ 'anûpâsyaiva samdhiyam askhâlitânghrikah sa sushavâpa Nalah pâna-madena mushita-smṛitih," i.e. 'Nala lost his senses through drunkenness and forgot to say his evening-prayer and to wash his hands.'

But Pâli, as far as we can judge from the printed texts, does not use mutthassati in this sense.

<sup>&</sup>lt;sup>1</sup> In this passage âvațța = 'whirlpools,' gangalaka 'eddies,' vanka 'bends, windings'; but I can make nothing out of cadika. One MS. has vadika, but ought we not to read velika 'surges'?

<sup>2</sup> Is this an error for kathala?

Sati in Buddhist phraseology had acquired for the most part a higher meaning than 'senses' or 'involuntary consciousness,' and denoted 'attention,' that was under the control of the will, as seen in such phrases as kâyagatâ sati, 'meditation on the body,' maraṇa-satim bhâveti='to dwell on the thought of death,' sati-paṭṭhâna='earnest meditation,' sati-sāmpajañña='mindfulness and thoughtfulness.' In fact the use of the English mind in the sense of 'to remember,' and 'to attend,' suggests 'mindful' and 'mindfulness' as fit renderings of sata and sati (in sato sampajañño, asañcicca asatiyâ). Muṭṭhassati, 'inattentive, unmindful,' is opposed to upaṭṭhasati (in the Sallekha-Sutta), 'attentive, mindful,' just as muṭṭhâ sati (Thera-Gâthâ, v. 98, 99) is opposed to upaṭṭhâ sati. "Satim paṭṭhâpetum"='to fix the attention.'

The correct expression in Pâli for 'to lose one's senses through drink,' is visaññî hoti, and visaññîbhûta = Sanskrit mushita-smriti.

(1) "Apâtabbayuttakam pivitvâ visaññibhutâ satim paṭṭhâpetum asakkontâ" (Jât. i. pp. 362; see visaññi honti, Ib. p. 361; visaññi katrâ, Ib. p. 269).

(2) "Yathâ bhandam gahetvâ madhum pivanto visaññino hutvâ sîsam ukkhipitum na sakkonti" (Thera-Gâthâ, p. 181).

"Satim paccupatthâpetum asakkonto" is used of a person who, through grief on account of loss of wealth, is unable to have command over his feelings (Jât. i. p. 353).

At one time I thought that muttha might be another form of mucchita, from the root murch, just as we find ussita for ucchita=ucchrita, and ittha=icchita. Now a form mussati does actually occur in Cullavagga, x. 8, in connection with the feminine mutthassatini, for which we find a variant reading muyhati (see Cullavagga, p. 327), which shows that there existed some confusion between the two forms.

The reading pammuttha (Dhammapada, pp. 247, 248;

<sup>1</sup> Tassâ mutthassatiniyâ gahito-gahito mussati.

Upalavanna had such an unretentive memory that she forgot the Vinaya, though it was frequently repeated to her.

In the Mahâvagga we find sati-vepullapatto applied to one who had regained full possession of his faculties.

Jât. iii. 511¹) seems to be an orthographical error for sammuttha. Dr. Oldenberg always prints sammuttha, with the variant reading pamuttha (Suttavibhanga i. Pâc. i. 2. 6; and pp. 165, 275).

In the Puggala Paññatti, pp. 21, 25, we find, as a synonym of sati, the term sammussanatâ, which must be referred to a Pâli verb mussati, which, as we have already seen, does occur. See Sutta Nipâta, iv. 7. 2.

On looking over the Dhâtu-mañjûsa I find mus 'to steal,' and mus 'to wander [in mind]' explained by sammose (cf. satisammosa,² Milinda-Pañha, p. 266; Sept Suttas Pâlis, p. 248; Puggala Paññatti, iii. 7), mulâvîmhe.

This  $\sqrt{mus}$  'to wander, to be bewildered,' must, we venture to think, be referred to Sk. mrish vergessen vernachlässigen, sich aus dem sinne schlagen (B. and R.). Sk.  $mrish\hat{a}$  becomes in Pâli  $mus\hat{a}$ , so that there is no difficulty in regard to the regularity of its form. In Prakrit we find  $pamhusa\bar{a}$ , pamhuttha;  $pamhattha^3$  (Râvaṇavaha, 6. 12.), which Dr. E. Müller, following P. Goldschmidt, refers to  $\sqrt{smrish}$  (Pâli Gr. pp. 57, 58).

#### RINDI.

"Pînavatṭapahitauggatâ ubho sobhate su thanakâ pure mama

Te rindî va lambante 'nodakâ'' (Therî-Gâthâ, v. 265).

The editor says, "I am unable to make out the correct reading." Dr. Pischel has laid his readers under great obligations by his liberal quotations from the Commentary, without which no emendations could be attempted.

The Comment explains te rindî as follows:

"Therîti<sup>4</sup> va lampantanodakâ ti | te ubho pi me thanâ anudakâ gaļitajalâ veṇûdaṇḍake ṭhapitaṃ udakabhasmâ viya lambanti."

A foot-note gives the reading pamultha.

<sup>&</sup>lt;sup>2</sup> Cf. sammoha in this sense (Puggala Paññatti, p. 21).
<sup>3</sup> In Râv. xi. 58, iv. 42, it is glossed by pramushita.

<sup>4</sup> This seems a mispelling for te rîti, i.e. te rittî.

The various readings for te rindt are theriti, theriti, therindi, terindi, therihi, from which we might construct the readable te ritt' tva lambante, etc.

But te rittiva is for te rittà iva, a long vowel being elided before iva. Cf. ma palujiti for ma palujje iti (Mahaparinibbana-Sutta, p. 36; see Childers, "On Sandhi in Pali," 105. 15).

Rittå of course refers to thanakå, and means 'empty, dry,' and this is supported by the comment, which describes the breasts of the Therî as containing no moisture, and hanging like dry water-bags at the end of a bamboo-stick (-bhasmå in the Com. is a blunder for -bhastrå).

Ritta and rittaka are common terms for 'empty' from the root rine (not in Childers). See Therî-Gâthâ i. 93, p. 183; Jât. iii. p. 492.

### LAKUŢA.

Lakuṭa 'a club' (Milinda-Pañha, pp. 367, 368); cf. Hindi lakuṭa 'a stick'; Sk. laguḍa; Pâli laguḍa; Marâthî lâkūḍa, lâṅkūḍa.

#### VAGGULI-VATA.

See Note on Apassena.

Vagguli-vata seems to mean the 'swinging-penance,' and answers to Marâthî bagâda 'a religious mortification.' "Swinging by means of a hook introduced under the muscles of the back, from a cross piece passing over a post either planted in the ground or fixed on a moving cart."

## VAJJHA.

Vajjha-sûkariyo, i.e. 'barren old sows' (Jât. ii. p. 406, l. 5). The more usual form is vañjha (Jât. iii. p. 426; Suttavibhanga, ii. p. 70).

## VAMBHETI OR VAMHETI.

Dr. Oldenberg always prints *vambheti* (see Suttavibhanga Sangh. iii. 3. 1; Thera-Gâthâ, v. 621).

It is often used in contrast to ukkamseti, as "n'eva attânam ukkamseti no param vambheti" (Ang. Nik. pt. iv.).

Prof. Fausböll prints ramheti, cf. "Parassa ce vamhayitena hîno"='if one becomes low by another's censure' (Sutta Nipâta, v. 905). 'Khumsenti ramhenti' (Jât. i. p. 191).

In Jât. i. p. 356, Il. 3, 6, 10, vamheti signifies 'to boast,' and in Jât. i. p. 359, vamha=pavikatthita, vikatthita.

Prof. Senart compares nirvamhant in Mahâvastu, p. 314, with vamheti, and this would doubtless be all right if vrimh 'to roar,' or vangh 'to blame,' were the true root, but I think the MSS. are in favour of vambh. In an excellent MS. of the Apadâna, in my own possession, I always find vambh, and not vamh.

Professor Fausböll also prints sumhâmi for sumbh° and âsumhi for âsumbhi (Jât. iii. p. 185; Jât. iii. p. 435); but see âsumbh° (Suttavibhanga ii. Pâc. viii. 1, p. 265), nisumbh° (Thera-Gâthâ, v. 302).

### VIDAMSETI.

Just as the roots ghrish and hrish give rise to ghamsati and hamsati, so, in later texts, we find vidamseti for the more usual vidasseti.

"Pavittho padîpo andhakâram vidhameti, obhâsam janeti, âlokam *ridaṃseti*, rûpâni pâkaţâni karoti" (Milinda-Pañha, p. 39).

Pilandhanam *vidamsentî* (Therî-Gâthâ, v. 74, p. 131). Cf. âlokañ ca *dassessâmi* (Dîpavamsa, xii. 31).

## VILÂPANATÂ.

This word occurs as one of the synonyms of mutthasacca (Puggala Paññatti, p. 25), while arilâpanatâ is that of sati. These must be referred to the  $\sqrt{ll}$ , cf. apilâpana (Milinda-Pañha, p. 37). See Dr. Rhys Davids' note on upalapanâ at Mahâparinibbâna Sutta, i. 95.

#### VISÎYATI.

"Kâmam bhijjatu 'yam kâyo mamsapesî visîyarum" (Thera-Gâthâ, 312). Visîyati is not in Childers; it means 'to be

<sup>1</sup> We find parisumbho in Jât. iii. p. 347.

reduced to atoms, to be broken to pieces,' from the root crie car, cf. Mahavastu, p. 23:—

"Te dâni narakapâlâ kasya dâni yûyam atra sañjnâpayamânâ pratyudgacchatheti tâm praharanti yathâ dadhighatikâ evam çîryanti viçîryanti," cf. seyyasi, viseyyasi, visinna (Jât. i. 174; Dh. 147).

#### VEGHA-MISSAKENA.1

This is confessedly a difficult word to deal with. Dr. Rhys Davids says its meaning is not clear, and for it he adopts another reading. It occurs in the *Mahâparinibbâna Sutta* (ed. Childers, p. 22):

"Seyyathâpi Ânanda jarasakaṭam vegha-missakena yâpeti evam eva kho Ânanda vegha-missakena maññe Tathâgatassa kâyo yâpeti."

This passage Dr. Rhys Davids translates as follows:

"And just as a worn-out cart, Ânanda, can only with much additional care be made to move along, so methinks the body of the Tathâgata can only be kept going with much additional care" (Buddhist Suttas, in "Sacred Books of the East," vol. xi. p. 37).

The translator prefers the reading of the Burmese MSS. vekha-missakena, and takes vekha to be a shortened form of Sanskrit avekshâ 'care,' a most ingenious way of getting some meaning out of the word. Buddhaghosa, however, gives a different explanation of it. His words are:

"vegha-missakenâ ti bâhabandhana - cakkabandhanâdinâ patisankharanena vegha-missakena."

The commentator evidently understood *regha* in the second part of the sentence (as it stands in the text) in a metaphorical sense:

"maññe ti jarasakaṭaṃ viya *regha-missakena* maññe yâpeti arahatta-phala-veghanena catu-iriyâpathâ-kappanaṃ hoti nidasseti."

The word seems to be used metaphorically, however, in the following verse, where veghao is an adjective:

<sup>&</sup>lt;sup>1</sup> See Academy, Oct. 4, 1884, No. 648.

"Ye kho te regha-missena nânatthena ca kammunâ manusse uparundhati pharusupakkamâ janâ te pi tath' eva kîranti [sio] na hi kammam panassati" (Thera-Gâthâ, ed. Oldenberg, p. 20, l. 143).

The learned editor offers no note of explanation beyond the quotation from the commentary, ("veghanissena ti varattakkhaṇḍhadina sîladîsu vegha-danena veghanissena ti paļi so ev' attho"), and refers to Dr. Rhys Davids's Buddhist Suttas.

Looking for the present only to the interpretations of the commentaries, it is evident that vegha is to be explained by 'band,' 'tie' (bandhana), or by 'bit of leather,' 'thong,' 'strap,' etc. (varatta-kkhandâdi). According to Buddhaghosa, an old cart had to be kept from dropping to pieces by lashing of the shafts and wheels with pieces of string, rope, leather, etc. It seems to have been an ancient usage, and still survives, if the following description of "Riding in a Dak" is to be relied on:

"It is interesting to see the nondescript vehicles—crazy concerns, with plank trucks, bamboo frames, and not a pin, bolt, or scrap of iron about them, the pieces of the rickety things all tied together with ropes and strings. With a knife we could in two minutes make one of them as complete a ruin as Holmes' 'One-horse Shay'" (Our New Way Round the World, London, 1883, p. 129).

We cannot, I venture to think, explain regha-missakena, according to the Sumangala Vilâsinî, both literally and metaphorically in one and the same passage without destroying the balance of the whole sentence, and spoiling the comparison intended by Buddha between an old cart and the enfeebled body of an old man. The translation from the Pâli already quoted might be amended somewhat as follows:

"And just as an old cart, Ananda, is kept going by lashings of ropes, etc., so methinks the (enfeebled) body of the Tathagatha is only kept up (or supported) by bandages, ligatures, etc."

The body of an old man would need some protection from heat and cold, hence the use of a bandhana. The modern

Hindus, for instance, protect their faces by the use of the dhâthâ-bândhnâ, the "dhâtha" being (according to Bate's Hindi Dictionary) "a handkerchief tied over the head and ears."

But how about the curious form vegha? What are its etymological connections? With Dr. Davids, I unhesitatingly adopt, for other reasons than his, the Burmese reading vekha, or rather vekkha, and would refer it to Sanskrit veshka, 'a noose, lasso' (with lasso compare English lace and lash). Böhtlingk and Roth give only two references for the use of veshka (Çat. Br. iii. 8, 15, and Kâty. Çr. vi. 5, 19). On referring to the second quotation, I find that the commentator explains veshka by galâ-veshtaka.

The change of shk to kkh is quite regular, cf. Sanskrit nishka and Pâli nikkha. Etymologically, vekkha is equivalent to vinculum, and must be referred to the root vik 'to bind,' preserved in Sanskrit vesht, Latin vincire, etc.

Professor Kern says: "It seems to me somewhat doubtful whether the Pâli word regha must be considered to represent a bad reading. So far as I am able to judge, regha is quite correct as to its form, and admits of a ready explanation. I would venture to take it as the equivalent of Sanskrit righna, 'difficulty, trouble,' so that the meaning of the well-known passage in the Mahâparinibbâna Sutta would come to this: 'just as an old cart moves with difficulty, so does the body of Tathâgata.' Missakena is here used adverbially, whereas reghamissa in Thera-Gâthâ, as quoted by Dr. R. Morris, is an adjective, meaning, if I am not mistaken, 'molesting, troublesome.'

"Instances of Sanskrit 'i' passing into Prakrit 'e,' especially in syllables which are long, naturally or by position, are not wanting, e.g. Sanskrit âptāa, but Prâkrit and Pâli âvelo, âvelâ; târça becomes edisa, erisa; for Viçvabhā, Viçvāmitra, Viçvantara, Pâli shows Vessabhū, Vessâmitta, Vessantara. In Prâkrit we find peṇāa as a substitute to Sanskrit piṇāa, and in one of the inscriptions at Barhut Anādhapeāika for Anāthapināika. By a similar process Sanskrit vighna will become vigha, vegha, vegha, or vigha, vēgha, vegha. The

change of the original vowel sound points to a tendency in some dialects to pronounce the 'i' in the manner of the English 'i,' e.g. in ship, and the Dutch short vowel in the corresponding word schip, the plural of which is sounded schepen, with a lengthened 'ê.'

"There are a few instances of a short 'i' passing into e—e.g. in Pâli mahest, Sanskrit mahistht, veha in vehâgamana. The discussion of these cases would be superfluous, as throwing no more light on the word in question.

"I have tried to show that the change of vighna into vegha may have taken place according to well-established phonetic rules. I am, however, not prepared to uphold the theory that vegha is necessarily the remote offspring of vighna; for, in the language of the Zend-Avesta, we meet with voighna, where the particle showed itself in Guṇa form. It is just possible that, along with the form vighna, there existed in some Indian dialect another—veghna, which would correspond to voighna, except in gender."

To this I replied that "If we were quite sure that vegha has the sense of 'difficulty' or 'trouble' in the passages already referred to, then Prof. Kern's suggestion would be perfectly convincing. Pâli has the word viggha, which Childers rightly refers to Sanskrit vighna: and it is quite possible, too, for a prâkritised variant vegha to have coexisted along with viggha, for we have nekkha, as well as nikkha (from 'niṣka'), and inghâla and angâra. But there are one or two points that seem to militate against Prof. Kern's theory that vegha='difficulty.'

- "1. The explanation of the two commentators quoted is dead against it. Their interpretation, traditional though it be, should count for something. My etymology is based upon the remarks of the commentaries, and, if they are wrong, my explanation and derivation fall to the ground. I venture to think that 'binding' or 'obligatory' would suit the context of *reghamissena* better than 'troublesome.'
- "2. The force and appropriateness of the comparison seem to be spoiled by the use of *regha* in the sense of 'difficulty'; for would there not be a *difficulty* in keeping up or main-

taining anything that was old and shaky? Why should an old cart be specially mentioned? Why not an old bed, chair,

lamp, in fact anything old and rickety?

"It is possible to let the reading of the Sinhalese MSS. stand as a variant of vekha or vekkha. Dr. Trenckner has shown that Pâli has such duplicates as lageti and laketi, lagula and lakuta, chagana and chakana, paligha and palikha. Why, then, may there not have been a vegha as well as a vekha? Perhaps the form vegha was preferred to vekha because, as sacrifices were an abomination to the early Buddhists, they would not be anxious to preserve that form of the word which would remind them of its true origin and connexion with sacrificial rites.

"Whether vegha or vekha be the correct form, or whether it is to be explained as 'difficult,' etc., must be left for those more competent than myself to decide; but Prof. Kern's explanation is valuable and suggestive; and he certainly proves that a Pâli form vegha is a representative of Sanskrit vighna."

#### VERAMBA.

Veramba-vâta seems to mean 'a strong sharp cutting wind' (see Jât. iii. pp. 255, 256, 484; Thera-Gâthâ, vv. 597, 598).

The Jataka contains a story of a conceited vulture that flew beyond its proper range, and passing through the blackwind, got under the influence of the veramba-wind and was reduced to atoms (see Dhammapada, p. 163). A variant reading gives verambha. The root seems to be rambh or lambh 'to roar, bellow,' cf. Sk. rambha 'lowing.'

#### SADDHA.

At p. 84 of the "Journal of the Pâli Text Society," for 1883, Mr. Bendall requests his readers "to cite any further authority for saddha=graddha" that they may come across.

1 Cf. Pâli lakâra (not in Childers) 'a chain attached to a well,' with Marâthî

langara (Mil. P. p. 378).
 The literary Prâkrits have mekha for megha, and Marâthî has regha for rekha, showing that gh and kh were unstable sounds, not accurately discriminated, and showing a tendency to pass into h.

The following instance is from Prof. Carpenter's transcript of the Ambattha-Sutta (i. 27, 28): "Api nu nam brâhmanâ bhojeyyum saddhe vâ thâlipâke vâ yaññe vâ pâhune vâ ti."

Mr. Bendall says (Journal, p. 80) that "there must have existed a various reading for the words pamuñcantu saddham." We find this in the Pârâyana-Sutta of the Sutta-Nipâta, v. 23:

### "Yathâ ahû Vakkali muttasaddho

Evam eva tvam pi pamuñcayassu saddham." which is thus translated by Prof. Fausböll in "Sacred Books of the East," vol. x. p. 213: "As Vakkali was delivered by faith, so shalt thou let faith deliver thee."

Muttasaddha does not usually mean "delivered by faith"; that is expressed by saddhâ-vimutta.

Dr. Rhys Davids has another rendering of this passage in his "Hibbert Lectures," p. 173.

### SANKUTIKA OR SANKUTITA.

Sankutika, not in Childers, occurs in Jât. ii. p. 68, in the sense of 'cowering, squatting with knees up to the nose, doubled up with cold.' In Jâtaka, ii. p. 225, we find sankutito nipajji, where a various reading has sa[n]kutiko for sankutiko.

Buddhaghosa, in his comments on bhâkuṭika bhâkuṭika, has sankuṭita 'puckered, drawn up.' Sankuṭika seems to be correct, and may be compared with ukkuṭika 'crouching, squatting on the haunches,' cf. "paṭikuṭito paṭisakki" (Cullavagga, vii. 3, 12).

## SAMBÂDHA.

"Ekaccâ apagatavatthâ pâkaṭabhîbhaccha-sambâdhaṭṭhânâ (Jât. i. p. 61).

Professor Rhys Davids (Jâtaka, Eng. Trans. p. 81) translates the foregoing passage as follows:—"Some with their dress in disorder—plainly revealed as mere horrible sources of mental distress." But sambâdhatthâna signifies 'private parts,' cf. sambâdha = muttakarana (Suttavibhanga, ii. p. 260,

Pâc. ii. 2), pudendum muliebre, Sk. sambâdhana. It also occurs in Mahâvagga, vi. 22. 1-3; Cullavagga, v. 27. 4.

## HIRAHIRAM.

Hîrahîram karoti signifies 'to cut into strips.' In Jât. i. p. 9, "muñja-tiṇam hîrahîram katvâ"='making (three) strips or strings out of (the fibre of) muñja-grass' as a girdle for the bark-dress of an ascetic.

In Dham. p. 176, it seems to mean 'to ribbons, to strips.' Childers gives no etymology. Can it be referred to a Sk. htra='strip, band,' cf. Sk. hira=mekhalå?

#### HURAM.

For huram in the phrase "idha vâ huram vâ" (Kh. 7; Dham. 4) various etymologies have been proposed.

Prof. Fausböll (Dhammapada, p. 409) suggests svaram. Prof. Kern, according to Childers, ingeniously refers it to Sk. aparam. Neither of these explanations accounts for the initial h, which here seems to be organic, and therefore unlike the h in hetam and heva, that ought to be written h' etam and h' eva.

The editor of the Dhammapada renders huram by 'illic,' and he is no doubt right as far as the mere sense goes, for it is opposed to idha 'here, in this world'; and the phrase "idha . . . huram" is equivalent to "idha . . . pecca," "idha . . . paraloke." 1

As paramhi is so often opposed to idha in the sense of 'in the other world,' it seems very doubtful whether huram can be a prakritised form of aparam. It would not be an easy matter to quote any passage in Pâli where apara has reference to the other or next world.

Huram is a rare form occurring only, as far as we know, in the poetical books, and may after all be an archaic term.

<sup>1</sup> In our own language 'here and there' are used to denote 'this world and the next'; cf. Hymns Ancient and Modern (225):
"Brief life is here our portion,

The tearless life is there."

Can it be referred to Sk. huruk (hiruk), a weakened form of an original hurak 'out of sight, away.' Cf. Sk. tiriyak and manâk with Pâli tiriyam and manam.

## HURÂHURAM.

Hurâhuram has generally been connected with the foregoing huram. It occurs in v. 334 of the Dhammapada:—

"Manujassa pamattacârino taṇhâ vaḍḍhati mâļuvâ viya so palavati hurâhuraṃ phalam icchaṃ vâ vanasmiṃ vânaro."

Prof. Fausböll renders this as follows:-

"Hominis socorditer viventis libido increscit mâluvâ velut, is currit huc et illuc fructum desiderans sicut in sylva simia."

Prof. Max Müller renders it thus:-

"The thirst of a thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest."

Gray's version is nearly the same, and he translates hurâ-huraṃ by 'from one existence to another.'

The only authority for the renderings 'from life to life,' etc., is the commentator's explanation bhave bhave (in various rounds of re-birth). But this phrase is comparatively a late one, cf. "Das' ime . . . kâyânugatâ dhammâ bhave bhave anudhâvanti" (Mil. Pañha, p. 253). In the older books too the term sandhâvati is usually employed for samsarati (see Sept Suttas Pâlis, p. 21).

Prof. Kern looks upon hurâhuram as another form of Sk. aparasparam, which we find in Pâli as aparâparam, frequently used with verbs of motion in the sense of 'on and on,' 'continuously.' But, as Childers remarks, there are very great difficulties in the way of this identification. Objection too must be taken to Childers' comparison of hurâhhuram with phalâphalam, since we have no proof that hura was ever employed as a noun in the sense of 'birth' or 're-birth.' If huram be an adverb, meaning 'yonder,' then huram huram like sîgham sîgham might become hurâhuram, the

<sup>&</sup>lt;sup>1</sup> In the first edition Prof. Max Müller translates hur° by 'hither and thither.'

nasal vowel being replaced by a long one, as in stha for simha and sarambha for samrambha. It is not very clear, however, that huram, in the phrase "idha va huram va," has any etymological connection with hurahuram.

The simile in v. 334 of the Dhammapada does not quite bear out the explanation of 'from birth to birth,' or 'in various births.' The monkey in seeking for fruit in a forest does not run on continually from one state of life to another, but he does run about eagerly, excitedly, and restlessly from place to place intent on getting something to eat and on satisfying the cravings of hunger.

The desire or lust of one who lives thoughtlessly increases in this world and causes him to go about eagerly and hankeringly in search of that, and that alone, which shall satisfy his desire; and we note too that in verses 333, 334, 'loke' occurs with reference to tanhâ.

We may of course apply the term 'running' metaphorically to the thought of the careless liver, cf. "cittam vidhåvati ekaggatam na labhati" (Jât. i. p. 7). A good illustration of tanhâ causing people to run about eagerly in this life is contained in Jât. ii. No. 260, "ime sattâ udaradûtâ tanhâ vasena vicaranti; tanhâ ca ime satte vicâreti." The whole story is an excellent comment upon the word now under consideration.

The meaning of hurâhuram might be explained by 'far and wide,' corresponding to an older uram uram, with inorganic h; but it is far more probable that it is of the same origin as the Marâthî styt 'regretting, uneasy hankering,' and signifies 'eagerly, hankeringly.'

## ALLUSIONS TO JÂTAKA STORIES IN MANU.

In Manu, bk. iv. verses 30, 192, and 197, we have allusions to the *crane* and *cat* as symbols of cruelty and craft, taken, doubtless, from two well-known old Hindu tales. The story of the crane is the *Baka Jâtaka*, No. 38, i. 220. See Eng. translation by Dr. Rhys Davids, pp. 317-321; that of the cat is the *Bilâra Jâtaka*, No. 129, Fausböll, i. p. 460.

There is also a reference to the cat in Manu iv. 195:

"Dharmadhvajo sadâ lubdhaçehâdmiko lokadambhakaḥ vaidâlavratiko jneyo himsraḥ sarvâbhisandhakah."

Dr. Hopkins notes that Medhâtithi, one of the commentators on Manu, says that some read the following verse from the fourth book of the Mahâbhârata:

"Yasya dharmadhvajo nityam suradhvaja ivo 'cchritah prachannâni ca pâpâni vaidâlam nâma tad vratam iti."

With the foregoing we may compare the following verse from the Bilara Jataka:

"Yo ve dhammadhajam katvâ nigulho pâpam âcare vissâsayitvâ bhûtâni bilâram nâma tam vatan ti."

#### ONOMATOPOEIAS.

In Jât. iii. p. 223, we find the curious onomatopoeia ahuhâliya 'a roar of laughter,' cf. Sk. halahalâ 'a shout'; hulahûli 'a joyful shout, or exclamation.'

Another word of this kind is daddabha and dabhakka (Jât. iii. p. 76) 'the pattering sound made by the falling of a bilva fruit on the leaves of a palm-tree,' hence the denom. dadda-bhâyati (Ib. p. 77). Perhaps the  $\sqrt{dabh}$  'to deceive' has some connection with it; cf. Marâthî dhab-dhaba 'used of the sound of water dashing down from a height, of heavy bodies falling rapidly.'

Kiṇakiṇâyati kiṇikiṇâyati 'to ring like small bells' (kin-kinî), see Jât. iii. p. 315.

Surusura, Gogerly says, 'sucking up food'; Childers, 'a word imitative of the sound made when curry or rice is eaten hastily,' but gives no reference (see Pât. 22; Sekkhiyâ Dhammâ 51; Vinaya Texts, part i. p. 65). In the Suttavibhanga, ii. p. 197, it is used to represent the sound made in drinking milk.

Kili 'a splashing sound' (Jât. ii. p. 363; Jât. iii. p. 225); 'a tinkling sound' (Jât. ii. p. 397). Cf. Sk. kilakila 'a sound expressing joy.'

Capu capu is used to express 'grunting at stool' (see

Khudda Sikkha, xvi. 5, p. 98); 'smacking the lips' (Pât. 50th Sekkhiyâ Dhammâ).

Ghurughurâyati 'snoring like a pig' (Jât. iii. p. 538). Cf. murumura 'a crunching sound in eating raw flesh' (Jât. i. p. 461); whence the denominatives murumurâpeti, murumurupeti (Jât. iii. p. 134).

Hukku 'the noise made by a jackal' (Jât. iii. p. 113). Cf. Marâthî hukî, hukkî, hûka 'the cry of the jackal.' Hindî hukhuka 'sobbing, crying.'

Kiki, sound made by monkeys (Jât. ii. p. 71).

Khalakhata, 'a noisy sound, chattering' (Mahâvagga, v. 63). The translators of the Vinaya Texts render it 'harsh tones.' Cf. Sk. khatakhatâya, 'to spring or issue forth with a noise.' Marâthî khatkhata, 'fuss, bother, altercation, chattering.'

Vaggu, 'a sweet sound made by a young peacock' (Jât. ii. p. 439).

#### PARROTS AND HILL-PADDY.

"The parrots brought nine thousand loads of hill-paddy, which was picked out by rats" (Dîpavamsa, vi. 11, pp. 42, 147).

On parrots furnishing 'hill-paddy,' see Jât. i. pp. 325, 327, Mahâvam. p. 22.

## TRACES OF JÂTAKA TALES IN THE PANJÂB.

In the story of "Râjâ Rasâlû" in R. C. Temple's Legends of the Panjâb (p. 45), we have a very interesting and curious variant of the Suvannakakkaṭa Jâṭaka (Jâṭ. iii. p. 293), in which a scorpion takes the place of the crow, and a hedgehog that of the crab in the Pâli story. The hedgehog kills both the scorpion (Kalîr) and the serpent (Talîr). See Folk-Lore Journal, vol. iii. pt. 1, p. 243.

In Wide-Awake Stories we find a very inferior variant

<sup>&</sup>lt;sup>1</sup> Childers has no instances of kûjati = pavadati (Jât. ii. p. 439, v. 130).

of the Vânarinda Jâtaka (Jât. i. p. 278) under the title of "The Jackal and the Crocodile." In the Pâli story it is a monkey that outwits the crocodile. In the story of "The Jackal and the Partridge" we have a variant of the Sumsumâra Jâtaka (Jât. ii. p. 158). In the Panjâbi legend the crocodile is outwitted by the partridge telling the crocodile that "the jackal is not such a fool as to take his life with him on these little excursions; he leaves it at home locked up in the cupboard." In the Jâtaka tale it is the monkey that pretends that it has left its heart behind, hanging on an udumbara tree.

# THE DĀŢHĀVAMSA.

NAMÓ TASSA BHAGAVATO ARAHATO SAMMASĀMBUDDHASSA.

## PATHAMO PARICCHEDO.

- 1 Visāradam vādapathātivattinam tilokapajjotam asayhasāhinam asesaneyyāvaranappahāyinam namāmi satthāram anantagocaram
- 2 Tilokanāthappabhavam bhayāpaham visuddhavijjācaranehi sevitam papañcasaññojanabandhanacchidam namāmi dhammam nipuņam sududdasam
- 3 Pasādam attena pi yattha pāṇino phusanti dukkhakkhayam accutam padam tam āhuneyyam susamāhitindriyam namāmi saṅgham munirājasāvakam
- 4 Vibhūsayam Kālakanāgaranvayam Parakkamo kāruņiko camūpati gavesamāno jinasāsanassa yo virūļhim atthañ ca janassa patthayam
- 5 Sudhāmayūkhāmalapaņḍuvaṃsajaṃ virūļhasaddhaṃ munirājasāsane piyaṃvadaṃ nītipathānuvattinaṃ sadā pajānaṃ janikaṃ va mātaraṃ

- 6 Piyam parakkantibhujassa rājino mahesim accunnatabuddhisampadam vidhāya Līlāvatim icchitatthadam asesalankātalarajjalakkhiyam
- 7 Kumāram ārādhita-sādhumantinam mahādayam Paṇḍunarindavaṃsajaṃ vidhāya saddham Madhurindanāmakaṃ susikkhitaṃ pāvacane kalāsu ca
- 8 Narindasuññam suciran ti-Sīhalam itippatītam ayasam apānudi ciram paņītena ca cīvarādinā susaññate samyamino atappayi
- 9 Ciratthitim pāvacanassa icchatā kataññunā vikkamabuddhisālinā satīmatā candimabandhukittinā sagāravam ten' abhiyācito aham
- 10 Sadesabhāsāya kavīhi Sīhale katam pi vaṃsaṃ jinadantadhātuyā niruttiyā Māgadhikāya vuddhiyā karomi dīpantaravāsinaṃ api
- Jino yam iddhe Amaravhaye pure kadāci hutvāna Sumedhanāmako
   savedavedangavibhāgakovido mahaddhane vippakulamhi mānavo
- 12 Aham hi jātivyasanena pīļito jarābhibhūto maraņena otthato sivam padam jātijarādinissatam gavessayissam ti raho vicintiya
- 13 Anekasankham dhanadhannasampadam patitthapetvä kapanesu duccajam anappake pemabharanubandhino vihaya mitte ca sute ca bandhave
- 14 Pahāya kāme nikhile manorame gharābhinikkhamma Himācalantike mahīdharam Dhammikanāmavissutam upecca nānātarurājibhūsitam
- 15 Manonukule surarajanimmite asammiganam agatimhi assame

- nivatthacīro ajinakkhipam vaham jaṭādharo tāpasavesam aggahi
- 16 Susaññatatto parimāritindriyo ¹ phalāphalādīhi pavattayam tanum gato abhiññāsu ca pāramim vasī tahim samāpattisukham avindi so
- 17 Susajjite Rammapurādhivāsinā mahājanen' attamanena añjase pathappadese abhiyantam attano aniṭṭhite yeva Sumedhatāpaso
- 18 Agādhañeyyodadhipāradassinam bhavantagum nibbanatham² vināyakam anekakhīṇāsavalakhasevitam kadāci Dīpaṅkarabuddham addasa
- 19 Tato sasanghassa tilokabhattuno pariceajitvāna tanum pi jīvitam pasārayitvāna jaṭājinādikam vidhāya setum tanum eva pallale
- 20 Anakkamitvā kalalam mahādayo sabhikkhuko gacchatu piṭṭhiyā iti adhiṭṭhahitvāna nipannako tahim anātham etam ti-bhavam samekhiya
- 21 Dayāya sañcoditamānaso jane bhavaṇṇavā uddharitum dukhaddite akāsi sambodhipadassa pattiyā mahābhinīhāram udaggavikkamo
- 22 Atho viditvā vasino tam āsayam adāsi so vyākaraņam mahāmunī tato puram tamhi Tathāgate gate sayam vasī sammasi pāramīguņe
- 23 Tato ca kappânam alīnavikkamo asankhiye so caturo salakkhake tahim tahim jātisu bodhipācane visuddhasambhāraguņe apūrayi
- 24 Athābhijāto Tusite mahāyaso visuddhasambodhipadopaladdhiyā

<sup>&</sup>lt;sup>1</sup> M. parivārita.

<sup>&</sup>lt;sup>2</sup> B. nibbanatham.

- udikkhamāno samayam dayādhano ciram vibhūtim anubhosi sabbaso
- 25 Sahassasankhādasacakkavāļato samāgatānekasurādhipādihi udaggudaggehi jinantapattiyā sagâravam so abhigamma yācito
- 26 Tato cavitvā Kapilavhaye pure sadā sato Sakyakulekaketuno ahosi Suddhodanabhūmibhattuno Mahādimāyāya mahesiyā suto
- 27 Vijātamatto 'va vasundharāya so patitthahitvāna disā vilokayi tadā ahesum vivaṭanganā disā apūjayum tattha ca devamānusā
- 28 Adhārayum ātapavāranādikam adissamānā va nabhamhi devatā padāni so satta ca uttarāmukho upecca niechārayi vācam āsabhim
- 29 Yathattha-Siddhatthakumāranāmako mahabbalo yobbanahāriviggaho ututtayānucchavikesu tīsu so 'nubhosi pāsādavaresu sampadam
- 30 Kadāci uyyānapathe jarāhatam tathāturam kālakatam ca samyamim kamena disvāna virattamānaso bhavesu so pabbajitum akāmayi
- 31 Sapupphadīpādikarehi rattiyam purakkhato so tidivādhivāsihi sa-Channako Kanthakavājiyānato tato mahākaruniko' bhinikkhami
- 32 Kamena patvāna Anomam āpagam sudhotamuttāphalahārisekate patiṭṭhahitvā varamoļibandhanam sitāsilūnam gagane samukkhipi
- 33 Paţiggahetvā tidasānam issaro suvannacangotavarena tam tadā tiyojanam nīlamanīhi cetiyam akāsi cūļāmanim attano pure

- 34 Tato Ghaṭīkārasarojayoninā samāhaṭaṃ dhārayi eīvarādikaṃ atho sakaṃ vatthayugaṃ nabhatthale pasatthavesaggahaṇo samukkhipi
- 35 Paṭiggahetvāna tam ambujāsano mahiddhiko bhattibharena codito sake bhave dvādasayojanam akā maṇīhi nīlādihi dussacetiyam
- 36 Susaññatatto satimā jitindriyo vinītaveso rasagedhavajjito cha hāyanān' eva anomavikkamo mahāpadhānam padahittha dukkaram
- 37 Visākhamāsass' atha puṇṇamāsiyam upecca mūlam sahajāya bodhiyā tiṇāsane cuddasahatthasammite adhiṭṭhahitvā viriyam nisajji 1 so
- 38 Avattharantim vasudham ca ambaram virupavesaggahanena bhimsanam pakampayanto sadharādharam mahim jino padose jini māravāhinim
- 39 Surāsurabrahmagaņehi sajjite jagattaye pupphamayagghikādinā pavattamāne suradundubhissare abujjhi bodhim rajanīparikkhaye
- 40 Tadā pakampimsu saselakānanā sahassasankhādasalokadhātuyo agañchi so lonapayodhi sādutam² mahāvabhāso bhuvanesu patthari
- 41 Labhiṃsu andhā vimale vilocane suṇiṃsu sadde badhirā pi jātiyā lapiṃsu mūgā vacanena vaggunā cariṃsu khelaṃ padasā 'va paṅgulā
- 42 Bhaviṃsu khujjā ujusommaviggahā sikhī 'pi nibbāyi avīci-ādisu apāgamuṃ bandhanato pi jantavo khudādikaṃ petabhavā apakkami

43 Samimsu rogavyasanāni pāņinam bhayam tiracchānagate na pīļayi janā ahesum sakhilā piyamvadā pavattayum koncanadam matangajā

44 Hayā ca hesiṃsu pahaṭṭhamānasā nadiṃsu sabbā sayam eva dundubhī raviṃsu dehābharaṇāni pāṇinaṃ disā pasīdiṃsu samā samantato

45 Pavāyi mando sukhasītamāruto pavassi megho pi akālasaṃbhavo jahiṃsu ākāsagatiṃ vihaṅgamā mahiṃ samubbhijja jalaṃ samuṭṭhahi

46 Asandamānā 'va thitā savantiyo nabhe virocimsu asesajotiyo bhavā ahesum vivatā samantato janassa nāsum cavanupapattiyo

47 Samekkhatam nāvaraņā nagādayo pavāyi gandho api dibbasammato dumā ahesum phalapupphadhārino ahosi channo kamalehi aṇṇavo

48 Thalesu toyesu ca pupphamānakā vicittapupphā vikasimsu sabbathā nirantaram pupphasugandhavuṭṭhiyā ahosi sabbam vasudhambarantaram

49 Nisajja pallankavare tahim jino sukham samāpattivihārasambhavam tato 'nubhonto sucirābhipatthitam dināni satt' eva atikkamāpayi

50 Samuppatitvā gaganangaņam tato padassayitvā yamakam mahāmuni sa pātihīram tidivādhivāsinam jinattane samsayitam nirākari

51 Ath' otaritvāna jayāsanassa so thito va pubbuttarakannanissito dināni sattānimisena cakkhunā tam āsanam bodhitarum ca pūjayī

52 Ath' antarāļe maņicankame jino thitappadesassa ca āsanassa ca mahārahe devavarābhinimmite dināni satt' eva akāsi cankamam

- 53 Tato disāyam aparāya bodhiyā upāvisitvā ratanālaye jino samantapaṭṭhānanayam vicintayam dināni satt' eva sa vītināmayi
- 54 Viniggato satthu sarīrato tadā jutippabandho paṭibandhavajjito pamāṇasuññāsu ca lokadhātusu samantato uddham adho ca patthari
- 55 Vaṭassa mūle Ajapālasaññino sukham phusanto pavivekasambhavam vināyako satta vihāsi vāsare anantadassī surarājapūjito
- 56 Vihāsi mūle Mucalindasākhino nisajja bhogāvalimandirodare vikinnapupphe Mucalindabhogino samādhinā vāsarasattakam jino
- 57 Dume pi Rājāyatane samādhinā vihāsi rattindivasattakam muni sahassanetto atha dantapoṇakam mukhodakan cāpi adāsi satthuno
- 58 Tato mahārājavarehi ābhatam silāmayam pattacatukkam ekakam vidhāya mantham madhupindikam tahim paṭiggahetvāna sa vāṇijāhaṭam
- 59 Katannakicco saraņesu te ubho patiṭṭhapetvāna Tapassu-Bhalluke adāsi tesaṃ abhipūjituṃ sakaṃ parāmasitvāna siraṃ siroruhe
- 60 Vaṭassa mūle Ajapālasaññino sahampatibrahmavarena yācito janassa kātum varadhammasangaham agañchi Bārāṇasim ekako muni
- 61 Gantvā so dhammarājā vanam Isipatanam saññatānam niketam

pallankasmim nisinno tahim avicalitatthānasampāditamhi āsāļhe puņņamāyam sitaruciruciyā jotite cakkavāļe devabrahmādikānam duritamalaharam vattayī dhammacakkam

62 Sutvā saddhammam aggam tibhuvanakuharābhogavitthārikam 1 tam

Aññākoṇḍaññanāmadvijamunipamukhaṭṭhārasabrahmakoṭī

aññāsum maggadhammam parimitarahite cakkavāļe uļāro obhāso pātubhūto sapadi bahuvidham āsi accherakam ca

## PATHAMO PARICCHEDO

<sup>&</sup>lt;sup>1</sup> B. °vitthāritam.

### DUTIYO PARICCHEDO.

- 1 Tato patthāya so satthā vinento devamānuse bodhito Phussamāsamhi navame puṇṇamāsiyam
- 2 Lankam agamma Gangaya tire yojanavitthate Mahanagavanuyyane ayamena tiyojane
- 3 Yakkhānam samitim gantvā thatvāna gagaņe tahim vātandhakāravutthīhi katvā yakkhe bhayaddite
- 4 Laddhā bhayehi yakkhehi tehi dinnāya bhūmiyā cammakhandam pasāretvā nisīditvāna tankhane
- 5 Chammakhandam padittaggijālamālāsamākulam iddhiyā vaddhayitvāna yāva sindhum samantato
- 6 Javena sindhuvelāya rāsibhūte nisācare Giridīpam idhānetvā paṭiṭṭhāpesi te tahim
- 7 Desayitvā jino dhammam tadā devasamāgame bahunnam pāṇakoṭīnam dhammābhisamayam akā
- 8 Mahāsumanadevassa sele Sumanakūṭake datvā namassitum kese agā Jetavanam jino
- 9 Patitthapetvā te satthunisinnāsanabhūmiyā indanīlamayam thūpam karitvā so apūjayi
- 10 Nissāya maņipallankam pabbataņņavavāsino disvā yuddhatthike nāge Cūļodara-Mahodare
- 11 Bodhito pañcame vasse cittamāse mahāmuni uposathe kāļapakkhe Nāgadīpam upāgami
- 12 Tadā Samiddhi Sumano devo Jetavane thitam attano bhavanam yeva Rājāyatanapādapam
- 13 Indanīladdikūţam va gahetvā tutthamānaso dhārayitvā sahāgañchi chattam katvāna satthuno
- 14 Ubhinnam nāgarājūnam vattamāne mahāhave nisinno gagane nātho māpayittha mahātamam
- 15 Âlokam dassayitvā 'tha assāsetvanā bhogino sāmaggikaraṇam dhammam abhāsi purisāsabho

16 Asītikoṭiyo nāgā acalambudhivāsino patiṭṭhahiṃsu muditā sīlesu saraṇesu ca

17 Datvāna maņipallaņkam satthuno bhujagādhipā tatth' āsīnam mahāvīram annapānehi tappayum

18 Patitthapetvā so tattha Rājāyatanapādapam pallankam tan ca nāgānam adāsi abhipūjitum

19 Bodhito atthame vasse vesākhe puņņamāsiyam Maņi-akkhika-nāmena nāgindena nimantito

20 Nāgarājassa tass' eva bhavanam sādhusajjitam Kalyāniyam pañca bhikkhusatehi saha āgami

21 Kalyāṇi-cetiyaṭṭhāne kate ratanamaṇḍape mahārahamhi pallaṅke upāvisi narāsabho

22 Dibbehi khajjabhojjehi sasangham lokanāyakam santappesi phanindo so bhujagehi 1 purakkhato

23 Desayityāna saddhammam saggamokkhasukhāvaham so satthā Sumane kūṭe dassesi padalañchanam

24 Tato pabbatapādamhi sasangho so vināyako divā vihāram katvāna Dīghavāpim² upāgami

25 Thūpaṭṭhāne tahim buddho sasaṅgho 'bhinisīdiya samāpattisamubbhūtam avindi asamam sukham

26 Mahābodhitaruṭṭhāne samādhim appayī jino Mahāthūpappadese ca viharittha samādhinā

27 Thūpārāmamhi thūpassa ṭhāne jhānasukhena so sabhikkhusangho sambuddho muhuttam vītināmayi

28 Silāthūpappadesamhi ṭhatvā kālavidū muni deve samanusāsetvā tato Jetavanam agā

29 Agiddho lābhasakkāre asayham avamānanam sahanto kevalam sabbalokanittharanatthiko

30 Samvaccharāni thatvāna cattāļīsam ca pañca ca desayitvāna suttādim navangam satthusāsanam

31 Tāretvā bhavakantārā jane sankhyātivattino buddhakiccāni sabbāni niṭṭhāpetvāna cakkhumā

32 Kusinārāpure raññam Mallānam Upavattane sālavanamhi yamaka-sālarukkhānam antare

33 Mahārahe supaññatte mañce uttarasīsakam nipanno sīhaseyyāya vesākhe puṇṇamāsiyam

- 34 Desetvā pathame yāme Mallānam dhammam uttamam Subhaddam majjhime yāme pāpetvā amatam padam
- 35 Bhikkhū pacchimayāmamhi dhammakkhandhe asesake sangayha ovaditvāna appamādapadena ca
- 36 Paccūsasamaye jhānasamāpattivihārato uṭṭhāya parinibbāyi sesopadhivivajjito
- 37 Mahīkampādayo āsum tadā acchariyāvahā pūjā visesā vattimsu devamānusakā bahū
- 38 Parinibbāņasuttante vuttānukkamato pana pujāviseso viñňeyyo icchantehi asesato
- 39 Ahatehi ca vatthehi vethetvā pathamam jinam vethayitvāna kapāsapicunā vihatena ca
- 40 Evam pañcasatakkhattum vethayitvāna sādhukam pakkhipitvā suvaņņāya telapuņņāya doņiyam <sup>1</sup>
- 41 Vīsam hatthasatubbedham gandhadāruhi sankatam āropayimsu citakam Mallānam pamukhā tadā
- 42 Mahākassapatherena dhammarāje avandite citakam mā jalitthā ti devādhiṭṭhānato pana
- 43 Pāmokkhā Mallarājūnam vāyamantā p' anekadhā citakam tam na sakkhimsu gāhāpetum hutāsanam
- 44 Mahākassapatherena adhiṭṭhānena attano vaṭṭhādīni mahādoṇim citakam ca mahāraham
- 45 Dvidhā katvāna nikkhamma sakasīse patitthitā vanditā satthuno pādā yathāṭhāne patitthitā
- 46 Tato devānubhāvena pajjalittha cittānalo na masi satthudehassa daddhass' āsi na chārikā
- 47 Dhātuyo avasissimsu muttābhā kancanappabhā adhitthānena buddhassa vippakinnā anekadhā
- 48 Uņhīsam akkhakā dve ca catasso dantadhātuyo icc ete dhātuyo satta vippakiņņā na satthuno
- 49 Âkāsato patitvā pi uggantvā pi mahītalā samantā jaladhārāyo nibbāpesum citānalam
- 50 Therassa Sāriputtassa antevāsī mahiddhiko Sarabhunāmako thero pabhinnapatisambhido
- 51 Gīvādhātum gahetvāna citato Mahiyangane patitthāpetvā thūpamhi akā kancukacetiyam

- 52 Khemavhayo kāruņiko khīņasamyojano muni citakāto tato vāmadāṭhādhātum samaggahi
- 53 Atthannam atha rājūnam dhātu-atthāya satthuno uppannam viggaham Doņo sametvāna dvijuttamo
- 54 Katvāna attha kotthāse bhājetvā sesadhātuyo adāsi attha rājūnam tam-tam-nagaravāsinam
- 55 Hatthatutthā gahetvāna dhātuyo tā narādhipā gantvā sake sake ratthe cetiyāni akārayum
- 56 Ekā dāṭhā Surindena ekā Gandhāravāsihi ekā bhujaṅgarājūhi āsi sakkatapūjitā
- 57 Dantadhātum tato Khemo attanā gahitam adā Dantapure Kalingassa Brahmadattassa rājino
- 58 Desayitvāna so dhammam bhetvā sabbakuditthiyo rājānam tam pasādesi aggamhi ratanattaye
- 59 Ajjhogāļho munindassa dhammāmatamahannavam so narindo pavāhesi malam macchariyādikam
- 60 Pāvussako yathā megho nānāratanavassato dāļiddiyanidāgham so nibbāpesi naruttamo
- 61 Suvannakhacitālambamuttājālehi <sup>1</sup> sobhitam kūṭāgārasatākinnam tarunādiccasannibham
- 62 Nānāratanasobhāya duddikkham cakkhumūsanam yānam saggāpavaggassa pasādātisayāvaham
- 63 Kārayitvāna so rājā dāṭhāḍhātunivesanaṃ dhātupīṭhaṃ ca tatth' eva kāretvā ratanujjalaṃ
- 64 Tahim samappayitvāna dāṭhādhātum mahesino pūjāvatthūhi pūjesi rattindivam atandito
- 65 Iti so sancinitvāna punnasambhārasampadam cajitvā mānusam deham saggakāyam alankari
- 66 Anujāto tato tassa Kāsirājavhayo suto rajjam laddhā amaccānam sokasallam apānudi
- 67 Pupphagandhādinā dantadhātum tam abhipūjiya niccam maṇippadīpehi jotayī dhātumandiram
- 68 Icc' evam ādim so rājā katvā kusalasancayam jahitvāna nijam deham devindapuram ajjhagā
- 69 Sunando nāma rājindo ānandajanano satam tass' atrajo tato āsi buddhasāsanamāmako

- 70 Sammänetväna so dantadhätum neyyantadassino mahatä bhattiyogena aga devasahavyatam
- 71 Tato param ca aññe pi bahavo vasudhādhipā dantadhātum munindassa kamena abhipūjayum
- 72 Guhasīvavhayo rājā duratikkamasāsano tato rajjasirim patvā anugaņhi mahājanam
- 73 Saparatthanabhiññe 1 so labhasakkaralolupe mayavino avijjandhe Niganthe samupatthahi
- 74 Vassāratte yathā cando mohakkhandhena āvato nāsakkhi guņaramsīhi jalitum so narāsabho
- 75 Dhammamaggā apete pi pavitthe ditthikānanam tasmim sādhupatham anne nātivattimsu pāņino
- 76 Hemataranamālāhi dhajehi kadalīhi ca pupphagghiyehi 'nekehi sajjetvā nāgarā puram
- 77 Maṅgalatthutighosehi naccagītādikehi ca hemarūpiyapupphehi gandhacunnādikehi ca
- 78 Pūjentā <sup>2</sup> munirājassa dāṭhādhātum kudācanam akamsu ekanigghosam samvaṭṭambudhisannibham
- 79 Ugghātetvā narindo so pāsāde sīhapañjaram passanto janam addakkhi pūjāvidhiparāyanam
- 80 Athāmaccasabhāmajjhe rājā vimhitamānaso kotūhalākulo hutvā idam vacanam abravī
- 81 Accherakam kim etan nu kīdisam pāṭihāriyam mam etam nagaram kasmā chaṇanissitakam iti
- 82 Tato amacco ācikkhi medhāvī buddhamāmako rājino tassa sambuddhānubhāvam avijānato
- 83 Sabbābhibhussa buddhassa taṇhāsaṅkhayadassino esā dhātu mahārāja Khemattherena āhatā
- 84 Tam dhātum pūjayitvāna rājāno pubbakā idha kalyāṇamitte nissāya devakāyam upāgamum
- 85 Nāgarā pi ime sabbe samparāyasukhatthikā pūjayanti samāgamma dhātum tam satthuno iti
- 86 Tassāmaccassa so rājā sutvā dhammasubhāsitam <sup>3</sup> dulladdhimalam ujjhitvā pasīdi ratanattaye
- 87 Dhātupūjam karonto so rājā acchariyāvaham

titthiye dummane 'kāsi sumane c' etare jane

88 Ime ahirikā sabbe saddhādiguņavajjitā thaddhā saṭhā ca duppaññā saggamokkhavibādhakā 1

89 Iti so cintayitvāna Guhasīvo narādhipo pabbājesi sakā raṭṭhā Nigaṇṭhe te asesake

90 Tato Niganthā sabbe pi ghatasittānalā yathā kodhaggijalitā 'ganchum puram Pāṭaliputtakam

91 Tattha rājā mahātejo Jambudīpassa issaro Paṇḍunāmo tadā āsi anantabalavāhaṇo

92 Kodhandhā 'tha Nigaṇṭhā te sabbe pesuññakārakā upasaṅkamma rājānaṃ idaṃ vacanam abravuṃ

93 Sabbadevamanussehi vandanīye mahiddhike Siva-brahmādayo deve niccam tumhe namassatha

94 Tuyham sāmantabhūpālo Guhasīvo panādhunā nindanto tādise deve chavatthim vandate iti

95 Sutvāna vacanam tesam rājā kodhavasānugo Sūram sāmantabhūpālam Cittayānam ath' abravī

96 Kālingaraṭṭhaṃ gantvāna Guhasīvam idhānaya pūjitaṃ taṃ chavaṭṭhiṃ ca tena rattindivaṃ iti

97 Cittayāno tato rājā mahatim caturanginim sannayhitvā sakam senam purā tamhā 'bhinikkhami

98 Gantvāna<sup>2</sup> so mahīpālo senaṅgehi purakkhato Dantapurassāvidūre khandhāvāraṃ nivesayi

99 Sutvā āgamanam tassa Kālingo 3 so mahīpati gajindapābhatādīhi tam tosesi narādhipam

100 Hitajjhāsayatam natvā Guhasīvassa rājino Dantapuram Cittayāno saddhim senāya pāvisi

101 Pākāragopuraṭṭālapāsādagghikacittitam dānasālāhi so rājā samiddham puram addasa

102 Tato so sumano gantvā pavittho rājamandiram Guhasīvassa ācikkhi Paṇḍurājassa sāsanam

103 Sutvāna sāsanam tassa dāruņam duratikkamam pasannamukhavanno va Cittayānam samabravi

104 Sabbalokahitatthāya maṃsanettādidānato anappakappe sambhāre sambharitvā atandito

<sup>&</sup>lt;sup>1</sup> M. vibandhakâ.

- 105 Jetvā namucino senam patvā sabbāsavakkhayam anāvaranañānena sabbadhammesu pāragu
- 106 Ditthadhammasukhassādam agaņetvāna attano dhammanāvāya tāresi janatam yo bhavannavā
- 107 Devātidevam tam buddham saranam sabbapāninam jano hi avajānanto addhā so vancito iti
- 108 Icc' evam ādim sutvāna so rājā satthu vaņņanam ānandassuppabandhehi pavedesi pasannatam
- 109 Guhasīvo pasannam tam Cittayānam udikkhiya tena saddhim mahaggham tam agamā dhātumandiram
- 110 Haricandanasambhūtadvārabāhādikehi 1 ca pavāļavāļamālāhi lambamuttālatāhi ca
- 111 Indanīlakavātehi maņikinkiņikāhi ca sovaņņakaņņamālāhi sobhitam maņithūpikam
- 112 Uccam veluriyubbhāsichadanam makarākulam dhātumandiram adakkhi ratanujjalapīthakam
- 113 Tato setātapattassa heṭṭhā ratanacittitam disvā dhātukaraṇdam ca tuttho vimhayam ajjhagā
- 114 Tato Kalinganātho <sup>2</sup> so vivaritvā karaņḍakam mahītale nihantvāna dakkhiņam jānumaṇḍalam
- 115 Añjalim paggahetvāna guņe dasabalādike saritvā buddhasetthassa akāsi abhiyācanam
- 116 Gandambarukkhamulamhi taya titthiyamaddane yamakam dassayantena patihariyam abbhutam
- 117 Pubbakāyādinikkhantajalānalasamākulam cakkavâļangaņam katvā janā sabbe pasāditā
- 118 Desetvāna tayo māse Abhidhammam sudhāsinam nagaram otarantena Sankassam Tāvatimsato
- 119 Chattacāmarasankhādigāhakehi anekadhā brahmadevāsurādīhi pūjitena tayā pana
- 120 Thatvāna maņisopāne Vissakammābhinimmite Lokavivaranam nāma dassitam pātihāriyam
- 121 Tathā 'nekesu thānesu munirāja tayā puna bahūni pāṭihīrāni dassitāni sayambhunā

- 122 Pāṭihāriyam ajjāpi saggamokkhasukhāvaham passantānam manussānam dassanīyam tayā iti
- 123 Abbhuggantvā gagaṇakuharaṃ ¹ candalekhābhirāmā vissajjentī rajatadhavalā raṃsiyo dantadhātu ² dhūpāyantī sapadi bahudhā pajjalantī muhuttaṃ nibbāyantī nayanasubhagaṃ pāṭihīraṃ akāsi
- 124 Accheram tam paramaruciram Cittayāno narindo disvā haṭṭho ciraparicitam diṭṭhijālam jahitvā gantvā buddham saraṇam asamam sabbaseṇīhi saddhim aggam puññam pasavi bahudhā dhātusammānanāya

#### DUTIYO PARICCHEDO

<sup>1</sup> B. M. gagaṇa.

<sup>2</sup> B. odhātum.

#### CHAPTER III.

- 1 Tato Kalingādhipatissa tassa so Cittayāno paramappito taṃ sāsanaṃ Paṇḍunarādhipassa nāpesi dhīro duratikkaman ti
- 2 Rājā tato Dantapuram dhajehi pupphehi dhūpehi ca toraņehi alankaritvāna mahāvitānanivāritādiccamarīcijālam
- 3 Assuppabandhāvutalocanehi purakkhato negamanāgarehi samubbahanto sirasā nijena mahāraham dhātukaraṇḍakam tam
- 4 Samussitodārasitātapattam sankhodarodātaturangayuttam ratham navādiccasamānavaṇṇam āruyha cittattharaṇābhirāmam
- 5 Anekasankhehi balehi saddhim velätivattambudhisannibhehi nivattamänassa bahujjanassa vinä pi deham manasänuyäto
- 6 Susanthatam sabbadhi valukahi susajjitam punnaghatadikehi pupphabhikinnam patipajja digham suvitthatam Pataliputtamaggam
- 7 Kalinganātho kusumādikehi naccehi gītehi ca vāditehi dine dine addhani dantadhātum pūjesi saddhim vanadevatāhi
- 8 Suduggamam sindhumahīdharehi kamena-m-addhānam atikkamitvā ādāya dhātum manujādhinātho agā puram Pāṭaliputtanāmam

- 9 Rājādhirājo 'tha sabhāya majjhe disvāna tam vītabhayam visankam Kalingarājam paṭighābhibhūto abhāsi pesuññakare Niganṭhe
- 10 Deve jahitvāna namassanīye chavatthim etena namassitam tam angārarāsimhi sajotibhūte nikkhippa khippam dahathādhuneti
- 11 Pahaṭṭhacittā va tato Nigaṇṭhā rājaṅgane¹ te mahatiṃ gabhīraṃ vītaccikaṅgārakarāsipuṇṇaṃ aṅgārakāsuṃ abhisaṅkhariṃsu
- 12 Samantato pajjalitāya tāya sajotiyā Roruvabheravāya mohandhabhūtā atha titthiyā te taṃ dantadhātuṃ abhinikkhipiṃsu
- 13 Tassānubhāvena tam aggirāsim bhetvā sarojam rathacakkamattam samantato uggatareņujālam utṭhāsi kiñjakkhabharābhirāmam.
- 14 Tasmim khane pankajakannikāya patitthahitvā jinadantadhātu kundāvadātāhi pabhāhi sabbā disā pabhāsesi pabhassarāhi
- 15 Disvāna tam acchariyam manussā pasannacittā ratanādikehi sampūjayitvā jinadantadhātum sakam sakam diṭṭhim avossajimsu
- 16 So Pandurājā pana ditthijālam cirānubaddham apariccajanto patitthapetvā 'dhikaranyam 2 etam kūtena ghātāpayi dantadhātum
- 17 Tassam nimuggā 'dhikaraṇyam ² esā upaḍḍhabhāgena ca dissamānā pubbācalaṭṭho va sudhāmarīci jotesi raṃsīhi disā samantā

<sup>1</sup> M. angane.

<sup>&</sup>lt;sup>2</sup> M. B. here at vv. 21, 25 °karaññam.

- 18 Disvānubhāvam jinadantadhātuyā āpajji so vimhayam aggarājā eko 'tha issāpasuto nigantho tam rājarājānam idam avoca
- 19 Rāmādayo deva Janaddanassa nānāvatarā bhuvane ahesum tass' ekadeso va idam chavatthi no ce 'nubhāvo katham īdiso ti
- 20 Addhā manusattam upāgatassa devassa pacchā tidivam gatassa dehekadeso thapito hitattham etan ti saccam vacanam bhaveyya
- 21 Samvannayitvāna guņe pahūte Nārāyanass' assa mahiddhikassa nimuggam ettādhikaranyam etam sampassato me bahi nīharitvā
- 22 Sampādayitvāna mahājanānam mukhāni pankeruhasundarāni yathicchitam ganhatha vatthujātam icc āha rājā mukhare niganthe
- 23 Te titthiyā Viņhusuram guņehi vicittarūpehi abhitthavitvā toyena sancimsu saṭhā tathā pi ṭhitappadesā na calittha dhātu
- 24 Jigucchamāno atha te nigaņṭhe so dhātuyā nīharaņe upāyaṃ anvesamāno vasudhādhinātho bherim carāpesi sake puramhi
- 25 Nimuggam etthädhikaranyam ajja yo dhätum etam bahi nihareyya laddhäna so issariyam mahantam rañño sakāsā sukham essatī ti
- 26 Sutvāna tam bheriravam uļāram puñňatthiko buddhabale pasanno tasmim pure setthisuto Subhaddo pāvekkhi rañño samitim pagabbho
- 27 Tam aggarājam atha so namitvā sāmājikānam hadayangamāya

- bhāsāya sabbaññuguṇappabhāvaṃ vaṇṇesi sārajjavimuttacitto
- 28 Bhūmim kiņitvā mahatā dhanena manoramam Jetavanam vihāram yo kārayitvāna jinassa datvā upaṭṭhahī tam catupaccayehi
- 29 Anāthapiṇḍappadaseṭṭhiseṭṭho so diṭṭhadhammo papitāmaho me tilokanāthe mama dhammarāje tumhe 'dhunā passatha bhattibhāraṃ
- 30 Ittham naditvana pahūtapañño katvana ekamsam ath' uttarīyam mahītalam dakkhinajānukena āhacca baddhañjaliko avoca
- 31 Chaddanta-nāgo savisena viddho sallena yo lohitamakkhitango chabbannaramsīhi samujjalante chetvāna luddāya adāsi dante
- 32 Saso pi hutvāna visuddhasīlo ajjhattadānābhirato dvijāya yo dajji deham pi sakam nipacca aṅgārarāsimhi bubhukkhitāya
- 33 Yo bodhiyā bāhiravatthudānā atittarūpo Sivirājasettho adāsi cakkhūni pabhassarāni dvijāya jiņņāya acakkhukāya
- 34 Yo khantivādī pi Kalāburāje chedāpayante pi sahatthapādam pariplutango rudhire titikkhī mettāyamāno yasadāyake 'va
- 35 Yo Dhammapālo api sattamāsajāto padutthe janake sakamhi kārāpayante asimālakammam cittam no dūsesi Patāparāje
- 36 Sākhāmigo yo asatā pumena vane papātā sayamuddhaṭena silāya bhinne pi sake lalāṭe taṃ khemabhūmiṃ anayittha mūḷhaṃ

- 37 Ruṭṭhena māren' abhinimmitam pi aṅgārakāsum jalitam vibhijja sâmuṭṭhite sajju mahāravinde ṭhatvāna yo seṭṭhi adāsi dānam
- 38 Migena yenopavijaññam ekam bhītam vadhā mocayitum kuraṅgim āghātane attasiram ṭhapetvā pamocitā 'ññe api pāṇisaṅghā
- 39 Yo sattavasso visikhāya paṃsukīļāparo Sambhavanāmako pi sabbaññulīļhāya nigūļhapañhaṃ puṭṭho viyākāsi Sucīratena
- 40 Hitvā nikantim i sakajīvite pi baddhā sakucchimhi ca vettavallim sākhāmige nekasahassasankhe vadhā pamocesi kapissaro yo
- 41 Santappayam dhammasudhārasena yo mānuse Tuṇḍilasūkaro pi isī va katvā atha ñāyagantham nijam pavattesi cirāya dhammam
- 42 Paccatthikam Punnakayakkham uggam mahiddhikam kāmagunesu giddham yo tikkhapañño Vidhurābhidhāno damesi Kāļāgiri-matthakamhi
- 43 Kulāvasāyī avirūļhapakkho yo buddhimā vaṭṭakapotako pi saccena dāvaggim abhijjalantaṃ vassena nibbāpayi vārido 'va
- 44 Yo maccharājā pi avuṭṭhikāle disvāna macche tasite kilante saccena vākyena mahoghapuṇṇaṃ muhuttamattena akāsi raṭṭhaṃ
- 45 Vicittahatthassarathādikāni vasundharākampanakāranāni putte 'nujāte sadise ca dāre yo dajji Vessantarajātiyam pi

- 46 Buddho bhavitvā api diṭṭhadhammasukhānapekkho karuṇānuvattī sabbaṃ sahanto avamānanādiṃ yo dukkaraṃ lokahitaṃ akāsi
- 47 Balena saddhim caturangikena abhiddavantam atibhāsanena ajeyyasattham paramiddhipattam damesi yo Âlavakam pi yakkham
- 48 Dehābhinikkhantahutāsanaccimālākulam brahmabhavam karitvā bhetvāna diṭṭhim sucirānubaddham vinesi yo brahmavaram munindo
- 49 Accankusam dhānasudhotagandam nipātitaṭṭālakagopurādim dhāvantam agge Dhanapālahatthim damesi yo dārunam antakam va
- 50 Manussarattāruṇapāṇipādam ukkhippa khaggam anubandhamānam mahādayo duppasaham parehi damesi yo Aṅgulimālacoram
- 51 Yo dhammarājā vijitārisangho pavattayanto varadhammacakkam saddhammasannam ratanākaran ca ogāhayī sam parisam samaggam
- 52 Tass 'eva saddhammanarādhipassa Tathāgatass' appaṭipuggalassa anantañāṇassa visāradassa esā mahākārunikassa dhātu
- 53 Anena saccena jinassa dhātu khippaṃ samāruyha nabhantarāļaṃ sudhaṃsulekheva samujjalantī kaṅkhaṃ vinodetu mahājanassa
- 54 Tasmim khane sā jinadantudhātu nabham samuggamma pabhāsayantī sabbā disā osadhitārakā va janam pasādesi vitinnakankham
- 55 Atho taritvā gagananganamhā sā matthake seṭṭhisutassa tassa

- patitthahitvāna sudhābhisittagattam va tam pīņayi bhattininnam
- 56 Disvāna tam acchariyam niganthā icc abravum Pandunarādhipam tam vijjābalam setthisutassa etam na dhātuyā deva ayam pabhāvo
- 57 Nisamma tesam vacanam narindo icc abravī setthisutam Subhaddam yathā ca ete abhisaddaheyyum tathāvidham dassaya iddhim aññam
- 58 Tato Subhaddo tapanīyapatte sugandhisītodakapūritamhi vaḍḍhesi dhātuṃ munipuṅgavassa anussaranto caritabhutāni
- 59 Sā rājahaṃsīva vidhāvamānā sugandhitoyamhi padakkhiṇena ummujjamānā ca nimujjamānā jane pamodassudhare akāsi
- 60 Tato ca kāsum visikhāya majjhe katvā tahim dhātum abhikkhipitvā pamsūhi sammā abhipūrayitvā bahūhi maddāpayi kuñjarehi
- 61 Bhetvā mahim uṭṭhahi cakkamattam virājamānam maṇikaṇṇikāya pabhassaram rūpiyakesarehi saroruham kañcanapattapāḷim
- 62 Patiṭṭhahitvāna tahim saroje mandānilāvattitarenujāle obhāsayantī va disā pabhāhi diṭṭhā muhuttena jinassa dhātu
- 63 Khipimsu vatthābharaṇāni maccā pavassayum pupphamayam <sup>1</sup> ca vassam ukkuṭṭhisaddehi ca sādhukāranādehi puṇṇam nagaram akaṃsu
- 64 Te titthiyā nam <sup>2</sup> abhivañcanan ti rājādhirājam atha saññapetvā

jigucchanīye kuṇapādikehi khipiṃsu dhātuṃ parikhāya piṭṭhe

65 Tasmim khane pañcavidhambujehi sañchāditā hamsaganopabhuttā madhubbatālīvirutābhirāmā ahosi sā pokkharanī va Nandā

66 Mataṅgajā ² koñcaravaṃ raviṃsu kariṃsu hesāninadaṃ turaṅgā ukkuṭṭhinādaṃ akariṃsu maccā suvāditā dundubhi-ādayo pi

67 Thomimsu maccā thutigītakehi naccimsu ottappavibhūsanā pi vatthāni sīse bhamayimsu mattā bhujāni pothesum udaggacittā

68 Dhūpehi kāļāgarusambhavehi ghanāvanaddham va nabham ahosi samussitānekadhajāvalīhi puram tadā vatthamayam akāsi

69 Disvā tam accheram acintanīyam āmoditā maccagaņā samaggā atthe niyojetum upecca tassa vadimsu Paņdussa narādhipassa

70 Disvāna yo īdisakam pi rāja iddhānubhāvam munipungavassa pasādamattam pi kareyya no ce kimatthiyā tassa bhaveyya paññā

71 Pasādanīyesu guņesu rāja pasādanam sādhu-janassa dhammo pupphanti sabbe sayam eva cande samuggate komudakānanāni

72 Vācāya tesam pana dummatīnam mā saggamaggam pajahittha rāja andhe gahetvā vicareyya ko hi anvesamāno supatham amūļho

73 Narādhipā Kappiņa-Bimbisāra-Suddhodanādī api tejavantā

<sup>1</sup> M. Gajādhipā.

tam dhammarājam saraņam upecca pivimsu dhammāmatam ādarena

74 Sahassanetto tidisādhipo pi khīṇāyuko khīṇabhavaṃ munindaṃ upecca dhammaṃ vimalaṃ nisamma alattha āyuṃ api diṭṭhadhammo

75 Tuvam pi tasmim jitapancamāre devātideve varadhammarāje saggāpavaggādhigamāya khippam cittam pasādehi narādhirāja

76 Sutvāna tesam vacanam narindo vitinnakankho ratanattayamhi senāpatim atthacaram avoca pahatthabhāvo parisāya majjhe

77 Asaddahāno ratanattayassa guņe bhavacchedanakāraņassa cirāya dulladdhipathe caranto thito sarajje api vañcito 'ham

78 Mohena khajjopanakam dhamesim sītaddito dhūmasikhe jalante pipāsito sindhujalam pahāya pivim pamādena marīcitoyam

79 Pariccajitvā amatam cirāya jīvatthiko tikkhavisam akhādim vihāya 'ham campakapupphadāmam adhārayim jattusu nāgabhāram

80 Gantvāna khippam parikhāsamīpam ārādhayitvā jinadantadhātum ānehi pūjāvidhinā karissam puññāni sabbattha sukhāvahāni

81 Gantvā tato so parikhāsamīpam senādhinātho paramappatīto dhātum munindassa namassamāno ajjhesi rañño hitam ācaranto

82 Cirāgatam diṭṭhimalam pahāya alattha saddham sugate narindo pāsādam āgamma pasādam assa vaḍḍhehi rañño ratanattayamhi

- 83 Tasmim khane pokkharanī vicittā phullehi sovannasaroruhehi alamkarontī gaganam ahosi Mandākinī vābhinavāvatārā
- 84 Hamsanganevātha munindadhātu sā pankajā pankajam okkamantī kundāvadātāhi pabhāhi sabbam khīrodakucchim va puram akāsi
- 85 Tato surattanjalipankajamhi patitthahitvana camupatissa sandissamana mahata janena mahapphalam manusakam akattha
- 86 Sutvāna vuttantam imam narindo pahaṭṭhabhāvo padasā va gantvā saṃsūcayanto diguṇam pasādam suvimhito pañjaliko avoca
- 87 Vohāradakkhā manujā muninda saṅghaṭṭayitvā nikasopalamhi karonti agghaṃ varakañcanassa eso hi dhammo carito purāṇo
- 88 Maṇim pasatthākarasambhavam pi hutāsakammehi 'bhisankharitvā pāpenti rājannakirīṭakoṭim vibhūsanattham viduno manussā
- 89 Vīmaṃsanatthāya tavādhunā pi mayā kataṃ sabbam imaṃ muninda āguṃ mahantaṃ khama bhūripañña khippaṃ mamālaṅkuru uttamaṅgaṃ
- 90 Patitthitā tassa tato kirīte maṇippabhābhāsini dantadhātu amuñci raṃsī dhavalā pajāsu sinehajātā iva khīradhārā
- 91 So dantadhātum sirasā vahanto padakkhiņam tam nagaram karitvā sampūjayanto kusumādikehi susajjitantepuram <sup>1</sup> āharittha

<sup>1</sup> B. antopuram.

- 92 Sumussitodārasitātapatte pallaṅkaseṭṭhe ratanujjalamh patiṭṭhapetvāna jinassa dhātuṃ pūjesi rājā ratanādikehi
- 93 Buddhādivatthuttayam eva rājā āpāṇakoṭiṃ saraṇaṃ upecca hitvā vihiṃsaṃ karuṇādhivāso ārādhayī sabbajanaṃ guṇehi
- 94 Kāresi nānāratanappabhāhi sahassaramsī va virocamānam narādhipo bhattibharānurūpam sucittitam dhātunivesanam pi
- 95 Vaddhesi so dhātugharam pi dhātum alankaritvā sakalam puram pi sesena pūjāvidhinā atitto pūjesi raṭṭham sadhanam sabhogam
- 96 Âmantayitvā Guhasīvarājam sammānitam attasamam karitvā dānādikam puññam anekarūpam saddhādhano sañcini rājaseṭṭho
- 97 Tato so bhūpālo kumatijanasamsaggam anayam nirākatvā magge sugatavacanujjotasugame padhāvanto sammā saparahitasampatticaturo pasattham lokattham acari caritāvajjitajano

TATIYO PARICCHEDO.

#### CATUȚȚHO PARICCHEDO.

- 1 Carati dharaṇipāle rājadhammesu tasmiṃ samaracaturaseno Khīradhāro narindo nijabhujabalalīlā 'rātidappappamāthī vibhavajanitamāno yuddhasajjo 'bhigañchi
- 2 Karivaram atha disvā so guhādvārayātam paţibhayarahitatto sīharājā va rājā nijanagarasamīpāyātam etam narindam amitabalamahoghen' ottharanto 'bhiyāyi
- 3 Uditabahaladhūlīpāļiruddhantaļikkho ¹ samadavividhayodhārāvasamrambhabhīme nisitasarasatālīvassadhārākarāle ² ajini mahati yuddhe Paņduko Khīradhāram
- 4 Atha narapatisettho sangahetvāna rattham nijatanujavarasmim rajjabhāram nidhāya sugatadasanadhātum sampaticchāpayetvā pahini ca Guhasīvam sakkaritvā sarattham
- 5 Suciram avanipālo saññamam ajjhupeto vividhavibhavadānā yācake tappayitvā tidasapurasamājam dehabhedā payāto kusalaphalam anappam patthitam paccalattha
- 6 Narapati Guhasīvo tam munindassa dhātum sakapuram upanetvā sādhu sammānayanto sugatigamanamagge pāṇino yojayanto sucaritam abhirūpam sañcinanto vihāsi
- 7 Agaņitamahimass' Ujjenirañño tanūjo purimavayasi yev' āraddhasaddhābhiyogo dasabalatanudhātum pūjitum tassa rañño puravaram upayāto Dantanāmo kumāro

- 8 Guṇajanitapasādaṃ taṃ Kaliṅgādhināthaṃ nikhilaguṇanivāso so kumāro karitvā vividhamahavidhānaṃ sādhu sampādayanto avasi sugatadhātum anvaham vandamāno
- 9 Abhavi ca Guhasīvassāvanīsassa dhītā vikacakuvalayakkhī haṃsakantābhiyātā vadanajitasarojā hāridhammillabhārā kucabharanamitangī Hemamālābhidhānā
- 10 Akhilaguṇanidhānam bandhubhāvānurūpam suvimalakulajātam tam kumāram viditvā narapati Guhasīvo attano dhītaram tam adadi sabahumānam rājaputtassa tassa
- 11 Manujapati kumāram dhāturakkhādhikāre pacuraparijanam tam sabbathā yojayitvā gavamahisasahassādīhi sampīņayitvā sakavibhavasarikkhe issaratte ṭhapesi
- 12 Samarabhuvi vinatthe Khīradhāre narinde Malayavanam upetā bhāgineyyā kumārā pabalam atimahantam samharitvā balaggam upapuram upaganchum dhātuyā ganhanattham
- 13 Atha nagarasamīpe te nivesam karitvā savaņakatukam etam sāsanam pesayimsu sugatadasanadhātum dehi vā khippam amham yasasirijananim vā kīla samgāmakelim
- 14 Sapadi dharaṇipālo sāsanaṃ taṃ suṇitvā avadi rahasi vācaṃ rājaputtassa tassa na hi sati mama dehe dhātum aññassa dassaṃ aham api yadi jetum n' eva te sakkuṇeyyaṃ
- 15 Suranaranamitam tam dantadhātum gahetvā gahitadijavilāso <sup>1</sup> Sīhaļam yāhi dīpam iti vacanam udāram mātulassātha sutvā tam avaca Guhasīvam Dantanāmo kumāro
- 16 Tava ca mama ca ko vā Sīhaļe bandhubhūto jinacaraņasaroje bhattiyutto ca ko vā jalanidhiparatīre Sīhaļam khuddadesam katham aham atinessam dantadhātum jinassa

<sup>&</sup>lt;sup>1</sup> B. here and below 21, 43 °dvija° (comp. 18).

17 Tam avadi Guhasīvo bhāgineyyam kumāram dasabalatanudhātū santhitā Sīhalasmim bhavabhayahatidakkho vattate satthu dhammo gaṇanapatham atītā bhikkhavo cāvasimsu

18 Mama ca piyasahāyo so Mahāsenarājā jinacaraṇa sarojadvandasevābhiyutto salilam api ca phuṭṭḥaṃ dhātuyā patthayanto vividharatanajātaṃ pābhataṃ pesayittha

19 Pabhavati manujindo sabbadā buddhimā so sugatadasanadhātum pūjitum pūjaneyyam paricitavisayamhā vippavuttham bhavantam vividhavibhavadānā sādhu sanganhitum ca

20 Nijaduhitu patim tam ittham ārādhayitvā narapati Guhasīvo sangahetvāna senam ranadharanim upeto so kumārehi saddhim maranaparavasattam ajjhagā yujjhamāno

21 Atha narapatiputto Dantanāmo suņitvā savanakatukam etam mātulassa ppavattim gahitadijavilāso dantadhātum gahetvā turitaturitabhūto so puramhā palāyi 1

22 Sarabhasam upagantvā dakkhinam cātha desam avicalitasabhāvo iddhiyā devatānam nadim atimahatim so uttaritvāna puṇṇam nidahi dasanadhātum vālukārāsimajjhe

23 Puna puram upagantvā tam gahītaññavesam bhariyam api gahetvā āgato tattha khippam sugatadasanadhātum vālukāthūpakucchim thapitam upacaranto acchi gumbantarasmim

24 Sapadi nabhasi thero gacchamāno pan' eko vividhakiraņajālam vālukārāsithūpā aviralitam <sup>2</sup> udentam dhātūyā tāya disvā paņami sugatadhātum otaritvāna tattha

25 Munisutam atha disvā jampatī te patītā nijagamanavidhānam sabbam ārocayimsu dasabalatanujo so dhāturakkhāniyutto parahitaniratatto te ubho ajjhabhāsi

<sup>&</sup>lt;sup>1</sup> M. paļāyi; B. palāyī.

- 26 Dasabalatanudhātum Sīhaļam netha tumhe agaņitatanubhedā vītasārajjam etam api ca gamanamagge jātamatte vighāte saratha mamam anekopaddavacchedadakkham
- 27 Iti sugatatanujo jampatiinam kathetvä puna pi tad anurūpam desayitvāna dhammam puthutaram apanetvā sokasallam ca gāļham sakavasatim upetā antaļikkhena dhīro
- 28 Bhujagabhavanavāsi <sup>1</sup> ninnagāyātha tassā bhujagapati mahiddhī Paṇḍubhārābhidhāno sakapurapavaramhā nikkhamitvā caranto samupagami tadā taṃ ṭhānaṃ icchāvasena
- 29 Vimalapulinathūpā so samuggacchamānam sasiruciramarīcijjālam <sup>2</sup> ālokayitvā thitam atha munidhātum vālukārāsigabbhe kim idam iti sakankham pekkhamāno avedi
- 30 Sapadi sabahumāno so asandissamāno ratanamayakaraṇḍaṃ dhātuyuttaṃ gilitvā vitataputhuladeho bhogamālāhi tuṅgaṃ kanakasikharirājaṃ veṭhayitvā sayittha
- 31 Salilanidhisamīpam jampatī gantukāmā pulinatalagatam tam dantadhātum adisvā nayanasaliladhāram sokajātam kirantā sugatasutavaram tam tankhane 'nussarimsu
- 32 Atha sugatasuto so cintitam samviditvā agami savidham esam sokadīnānanānam asuņi ca jinadhātum vālukārāsimajjhe nihitam api adiţţham pūjitam jampatīhi
- 33 Sayitam atha yatī so dibbacakkhuppabhāvā ratanagirinikuñje nāgarājam apassi vihagapatisarīram māpayī tam muhutte <sup>3</sup> vitataputhulapakkhen' antaļikkham thakentam
- 34 Jaladhim atigambhīram tam dvidhā so karitvā pabalapavanavegen' attano pakkhajena sarabhasam abhidhāvam bhīmasamrambhayogā abhigami bhujagindam Merupāde nipannam

<sup>1</sup> B. °bhuvana°.

<sup>&</sup>lt;sup>2</sup> B. °marīci-jālam.

<sup>3</sup> B. tam muhutte.

- 35 Jahitabhujagaveso tankhane 1 so phanindo patibhayacakitatto sankhipitvāna bhoge sarabhasam upagantvā tassa pāde namitvā vinayamadhuram ittham tam munīsam ayoca
- 36 Sakalajanahitattham eva jāyanti buddhā bhavati janahitattham dhātumattassa pūjā aham api jinadhātum pūjayitvā mahaggham kusalaphalam anappam sancinissan 2 ti ganhim
- 37 Atha manujagaṇānam saccabodhārahānam vasatibhavanam esā nīyate Sīhaļam tam munivaratanudhātum tena dehīti vutto bhujagapati karaṇḍam dhātugabbham adajji
- 38 Vihagapatitanum tam samharitvāna thero jalacarasatabhīmā annavā uppatitvā sakalapathavicakke rajjalakkhim va dhātum narapatitanujānam jampatīnam adāsi
- 39 Iti katabahukāre saṃyaminde payāte sugatadasanadhātum muddhanā ubbahantā mahati vipinadevādīhi magge payutte vividhamahavidhāne te tato nikkhamiṃsu
- 40 Mudusurabhisamīro kaṇṭakādivyapeto vimalapulinahārī āsi sabbattha maggo ayanam upagate te dantadhātuppabhāvā nigamanagaravāsī sādhu sammānayiṃsu
- 41 Kusumasurabhicuṇṇākiṇṇahatthāhi niccaṃ sakutukam anuyātā kānane devatāhi acalagahanaduggaṃ 3 khepayitvāna maggaṃ agamum aturitā te paṭṭanaṃ Tāmalittiṃ
- 42 Acalapadarabaddham suṭṭhitodārakūpam uditaputhulakāram dakkhaniyyāmakam ca sayamabhimata-Lankāgāminam nāvam ete sapadi samuparūļham addasum vānijehi
- 43 Atha dijapavarā te Sīhaļam gantum iccham sarabhasam upagantvā nāvikassāvadimsu sutisukhavacasā so sādhu vuttena tesam <sup>4</sup> pamuditahadayo te nāvam āropayittha

B. (here and at 31 and 52) tam khane.
 M. sañcinissan.
 B. M. °gahana°.
 M. c' esam.

- 44 Jalanidhim abhirūļhesv esu ādāya dhātum samabhavum upasantā lolakallolamālā samasurabhimanuñňo uttaro vāyi vāto vimalarucirasobhā sabbathā 'sum disā pi
- 45 Nabhasi asitasobhe Venateyyo va nāvā pabalapavanavegā santatam dhāvamānā nayanavisayabhāvātītatīrācalādim pavasi jaladhimajjham phenapupphābhikinnam
- 46 Atha abhavi samuddo bhīmasamvaṭṭavātā-'bhihatasikharikūṭākāravīcippabandho savaṇabhiduraghorārāvaruddhantaļikkho bhayacakitamanussakkandito sabbarattim
- 47 Udayasikharisīsam nūtanādiccabimbe upagatavati tassā rattiyā accayamhi salilanidhijalam tam santakallolamālam asitamaņivicittam koţţimam vāvabhāsi
- 48 Atha vitataphaṇālībhiṃsanā keci nāgā surabhikusumahatthā keci dibbattabhāvā ruciramaṇipadīpe keci sandhārāyantā nijasirasi karontā keci kaṇḍuppalāni
- 49 Phuṭakumudakalāpe jattun' eke vahantā kanakakalasamālā ukkhipantā ca keci pavanacalitaketuggāhakā keci eke rucirakanakacuṇṇāpuṇṇacaṅgoṭahatthā
- 50 Salalitaramanīyam 1 keci naccam karontā salayamadhuragītam gāyamānā 'va keci pacuraturiyabhande āhanantā ca 2 eke munivaratanudhātum pūjitum uṭṭhahimsu
- 51 Rucirakacakalāpā rājakaññāya tassā munivaradasanam tam ambaram uppatitvā asitajaladagabbhā niggate vindulekhā ujurajatasalākāsannibhe muñci raṃsī
- 52 Atulitam anubhāvam dhātuyā pekkhatam tam pamuditahadayānam tankhane pannagānam paṭiravabharitānam sādhuvādādikānam gaganam apariyantam v'āsi vitthāritānam

- 53 Pavisi sugatadāṭhādhātu sā moļigabbham ¹ puna gaganatalamhā otaritvāna tassā phaṇadharanivahā te taṃ tariṃ vārayitvā maham akarum udāraṃ sattarattindivamhi
- 54 Acalam iva vimānam antaļikkhamhi nāvam gativirahitam ambhorāsimajjhamhi disvā bhayavilulitacittā jampatī te samaggā dasabalatanujam tam iddhimantam sarimsu
- 55 Sapadi munisuto so cittam esam viditvā nabhasi jaladharālī maddamāno 'bhigantvā vihagapatisarīram māpayitvā mahantam bhayacakitabhujange te palāpesi <sup>2</sup> khippam
- 56 Ittham buddhasute bhujangajanitam bhītim sametvā gate sā nāvā pavanā pakampitadhajā tungam tarangāvalim bhindantī gativegasā puthutaram meghāvalīsannibham Lankāpatṭanam otarittha sahasā therassa tass' iddhiyā

CATUTTHO PARICCHEDO.

<sup>1</sup> B. moli°.

<sup>2</sup> M. paļāpesi.

## PAÑCAMO PARICCHEDO.

- 1 Samvaccharamhi navamamhi Mahādisenaputtassa Kittisirimegha-narādhipassa te jampatī tam atha paṭṭanam otaritvā devālaye paṭivasiṃsu manobhirāme
- 2 Disvāna te dvijavaro pathike nisāyam santappayittha madhurāsanapānakehi rattikkhaye ca Anurādhapurassa maggam jāyāpatīnam atha so abhivedayittha
- 3 Ādāya te dasanadhātuvaram Jinassa sammānitā dvijavaren' atha paṭṭanamhā nikkhamma dūrataram maggam atikkamitvā padvāragāmam Anurādhapurassa gañchum
- 4 Yam dhammikam naravaram abhitakkayitvā jāyāpatī visayam etam upāgamimsu tam vyādhinā samuditena Mahādisena-Lankissaram sucirakālakatam suņimsu
- 5 Sokena te sikharineva samuggatena ajjhotthatā bahutaram vilapimsu mūļhā khāyimsu tesam atha mucchitamānasānam sabbā disā ca vidisā ca ghanandhakārā
- 6 Sutvāna Kittisirimegha-narādhipassa rajje thitassa ratanattayamāmakattam vassena nibbutamahādahanā va kacchā te jampatī samabhavum hatasokatāpā
- 7 Sutvāna Meghagiri-nāma mahāvihāre bhikkhussa kassaci narādhipavallabhattam tass' antikam samupagamma katātitheyyā dhātappavattim avadimsu ubho samecca
- 8 Sutvāna so munivaro dasanappavattim hattho yathāmatarasen' abhisittagatto gehe sake sapadi paṭṭavitānakehi vaḍḍhesi dhātum amalam samalankatamhi

- 9 Tesam ca jānipatikānam ubhinnam eso katvāna saṅgaham ulārataram yathiccham vuttantam etam abhivedayitum pasattham Laṅkādhipassa savidham pahinittha bhikkhum
- 10 Rājā vasantasamaye sahakāminīhi
  uyyānakeļisukham ekadine 'nubhonto
  āgacchamānam atha tattha sudūrato va
  tam vippasannamukhavannam apassi bhikkhum
- 11 So samyamī samupagamma narādhipam tam vuttantam etam abhivedayi tuṭṭhacitto sutvāna tam paramapītibharam vahanto sampattacakkaratano va ahosi rājā
- 12 Lankissaro dvijavarā jinadantadhātum ādāya jānipatayo ubhaye <sup>1</sup> samecca essanti Lankam acirena itīritam tam nemittikassa vacanam ca tatham amaññi
- 13 Rājā tato mahatiyā parisāya saddhim tassānurādhanagarassa puruttārāya āsāya tam sapadi Meghagirim vihāram saddho agañchi padasā va pasannacitto
- 14 Disvā tato sugatadhātum alabbhaneyyam ānandajassunivahehi ca tārahāram siñcam vidhāya paṇidhim bahumānapubbam romañcakañeukadharo iti cintayittha
- 15 So'ham anekaratanujjalamolidhārim pūjeyyam ajja yadi duccajam uttamaṅgam lokattayekasaraṇassa Tathāgatassa no dhātuyā maham anucchavikam kareyyam
- 16 Etam pahūtaratanam sadhanam sabhoggam sampūjayam api dharāvalayam asesam pūjam karomi tadanucchavikam aham ti cinteyya ko hi bhuvanesu amūļhacitto
- 17 Lankādhipaccam idam appataram mam' āsi buddho guņehi vividhehi pamāṇasuñño so 'ham parittavibhavo tibhavekanātham tam tādisam dasabalam katham accayissam

- 18 Ittham punappuna tad eva vicintayanto āpajji so dhitiyuto pi visaññibhāvam saṃvījito sapadi cāmaramārutena khinnena sevakajanena alattha saññam
- 19 Thokam pi bījam athavā abhiropayantā medhāvino mahatiyā pi vasundharāya kālena pattatacapupphaphalādikāni vindanti patthitaphalāni anappakāni
- 20 Evam gunehi vividhehi pi appameyye dhammissaramhi maham appataram pi katvā kālaccayena parināmavisesarammam saggāpavaggasukham appatimam labhissam
- 21 Ittham vicintiya pamodabharātirekasampunnacandimasarikkhamukho narindo sabbaññuno dasanadhātuvarassa tassa pūjesi sabbam api Sīhaļadīpam etam
- 22 Bhikkhū pi tepitakajātakabhāṇakādī¹ takkāgamādikusalā api buddhimanto vatthuttayekasaraṇā api poravaggā kotūhalā sapadi sannipatiṃsu tattha
- 23 Rājā tato mahatiyā parisāya majjhe icc abravī munivaro hi susukkadāṭho dāṭhā jinassa yadi osadhitārakā va setā bhaveyya kim ayam malinā 'vabhāsā'
- 24 Tasmim khane dasanadhātu munissarassa pakkhe pasāriya duve viya rājahamsī vitthāritamsunivahā gagananganamhi āvattato javi javena muhuttamattam
- 25 Paccaggham attharaṇakaṃ sitam attharitvā bhaddāsanamhi vinidhāya munindadhātuṃ taṃ jātipupphanikarena thakesi rājā vassaccayambudharakūṭasamappabhena
- 26 Uggamma khippam atha dhātu munissarassa sā puppharāsisikharamhi patitthahitvā raṃsīhi duddhadhavalehi virocamānā sampassatam animise nayane akāsi

- 27 Tam dhātum āsanagatamhi patiṭṭhapetvā khīrodapheṇapaṭalappaṭime dukūle chādesi sāṭakasatehi mahārahehi bhiyyo pi so upaparikkhitukāmatāya
- 28 Abbhuggatā sapadi vatthasatāni bhetvā setambudodaraviniggatacandimā va thatvāna sā upari tesam abhāsayittha raṃsīhi kundavisadehi disā samantā
- 29 Tasmim khane vasumatī saha bhūdharehi gajjittha sādhuvacanam va samuggirantī tam abbhutam viya samekkhitum amburāsi so niccalo abhavi santataramgabāhu
- 30 Mattebhakampitasupupphitasalato va bhassimsu dibbakusumani pi antalikkha naccesu caturiyam acchariyam janassa sandassayimsu gagane surasundari pi
- 31 Ânandasañjanitatāraravābhirāmam gāyiṃsu gītam amatāsanagāyakā pi muñciṃsu dibbaturiyāni pi vāditāni gambhīram uccamadhuram diguṇam ninādam
- 32 Saṃsibbitaṃ rajatarajjusatānukārī-¹ dhārāsatehi vasudhambaram ambudena sabbā disā jaladakūṭamahagghiyesu dittācirajjutipadīpasatāvabhāsā
- 33 Âdhūyamāna-Malayācalakānananto samphullapupphajaparāgabharābhihāri sedodabindugaṇasaṃharaṇappavīṇo mandaṃ avāyi sisiro api gandhavāho
- 34 Rājā tam abbhutam avekkhiya pāţihīram lokussavam bahutaram ca adiţihapubbam vipphāritakkhiyugalo paramappamodā pūjam karittha mahatim ratanādikehi
- 35 So dhātum attasirasā 'tha samubbahanto thatvā samussitasitātapavāraņamhi cittatthare rathavare sitavājiyutte lakkhīnidhānam Anurādhapuram pavekkhi

- 36 Devindamandirasame samalankatamhi rājā sakamhi bhavane atulānubhāvo sīhāsane paṭikakojavasanthatamhi dhātum ṭhapesi munino sasitātapatte
- 37 Anto va bhūmipati dhātugharam mahaggham katvāna tattha vinidhāya munindadhātum sampūjayittha vividhehi upāyanehi rattindivam tidivamokkhasukhābhikankhī
- 38 Tesam ca jānipatikānam ubhinnam eva tuṭṭho bahūni ratanābharaṇādikāni gāme ca issarakulekanivāsabhūte datvāna saṅgaham akāsi ti-Sīhaļindo
- 39 Sangamma jānapadanegamanāgarādi ukkanthitā sugatadhātum apassamānā lokuttamassa caritāni abhitthavantā ugghosayiṃsu dharaṇipatisannidhāne
- 40 Dhammissaro nikhilalokahitäya 1 loke jäyittha sabbajanatähitam äcarittha vitthäritä bahujanassa hitäya dhätü icchäma dhätum abhipūjayitum mayam pi 2
- 41 So sannipātiya mahīpati bhikkhusaṅgham ārāmavāsim Anurādhapuropakaṇṭhe ajjhāsayaṃ tam abhivedayi satthudhātupūjāya sannipatitassa mahājanassa
- 42 Thero tahim mahati bhikkhugane pan' eko medhābalena asamo karunādhivāso evam ti-Sīhaļapatissa mahāmatissa lokatthacāracaturassa nivedayittha
- 43 Yo ācareyya anujīvijanassa attham eso have 'nucarito mahatam sabhāvo dhātum vasantasamaye bahi nīharitvā dassehi puñnam abhipatthayatam janānam
- 44 Sutvāna saṃyamivarassa subhāsitāni pucchittha so naravaro puna bhikkhusaṅghaṃ dhātuṃ namassitum anena mahājanena ṭhānaṃ kim ettha <sup>3</sup> ramaṇīyataraṃ siyā ti

<sup>1</sup> M. sakala for nikhila.

<sup>&</sup>lt;sup>2</sup> B. mayan ti.

- 45 Sabbe pi te atha nikāyanivāsibhikkhū thānam sakam sakam avannayum ādarena aññonñabhinnavacanesu ca tesu rāja nevābhinandi na paṭikkhipi kiñci vākyam
- 46 Majjhattatānugatamānasatāya kintu rājā avoca puna bhikkhugaņassa majjhe attānurūpam ayam eva munindadhātu ṭhānaṃ khaṇena sayam eva gamissatîti
- 47 Rājā tato bhavanam eva sakam upecca dhātuppaṇāmam abhipatthayatam janānam khippam mukhambujavanāni vikāsayanto sajjetum āha nagarañ ca vihāramaggam
- 48 Sammajjitā salilasecanasantadhūlī racchā tadā 'si pulinattharanābhirāmā ussāpitāni kanakādivicittitāni vyagghādirūpakhacitāni ca toraņāni
- 49 Chāyānivāritavirocanaraṃsitāpā naccaṃ va dassayati vātadhutā dhajālī vīthī vasantavanarājisamānavaṇṇā jātā sujātakadalītarumālikāhi
- 50 Saṃsūcayanti ca sataṃ navapuṇṇakumbhā saggāpavaggasukham icchitam ijjhatīti kappūrasāratagarāgarusambhavehi dhūpehi duddinam atho sudinam ahosi
- 51 Olambamānasitamuttikajālakāni sajjāpitāni vividhāni ca maņḍapāni sampāditāni ca tahim kusumagghikāni āmodaluddhamadhupāvalikūjitāni
- 52 Gacchimsu keei gahitussavavesasobhā eke samuggaparipūritapupphahatthā aññe janā surabhicuṇṇabharaṃ vahantā tatthetare dhatavicittamahātapattā
- 53 Lankissaro 'tha sasipandaravājiyutte ujjotite rathavare ratanappabhāhi dhātum tilokatilakassa patitthapetvā etam avoca vacanam panipātapubbam
- 54 Sambodhiyā iva munissara bodhimaṇḍaṃ gaṇḍambarukkham iva titthiyamaddanāya

dhammañ ca saṃvibhajituṃ Migadāyam ajja pūjānurūpam upagaccha sayaṃ padesaṃ

55 Rājā tato samucitācaraņesu dakkho vissajji phussaratham aṭṭhitasārathim tam pacchā sayam mahatiyā parisāya saddhim pūjāvisesam asamam agamā karonto

56 Ukkutthinādavisarena mahājanassa hesāravena visatena turangamānam bherīravena mahatā karigajjitena uddāmasāgarasamam nagaram ahosi

57 Âmoditā ubhayavīthigatā kulitthī vātāyanehi kanakābhataņe khipimsu sabbatthakam kusumavassam avassayimsu celāni c'eva bhamayimsu nijuttamange

58 Pācīnagopurasamīpam upāgatamhi tasmim rathe jaladhipiṭṭhigate 'va pote tuṭṭhā tahim yatigaṇā manujā ca sabbe sampūjayiṃsu vividhehi upāyanehi

59 Katvā padakkhiņam atho puram uttarena dvārena so rathavaro bahi nikkhamitvā thāne Mahindamunidhammakathāpavitte atthāsi titthagamitā iva bhandanāvā

60 Thāne tahim dasanadhātuvaram jinassa Lankissaro ratanacittā karandagabbhā sañjhāghanā iva vidhum bahi nīharitvā dassesi jānapadanegamanāgarānam

61 Tasmim jane sapadi ābharaṇādivassam accantapītibharite abhivassayante sānandavandijanamaṅgalagītakehi sampāditesu mukharesu disāmukhesu

62 Hatthāravindanivahesu mahājanassa candodaye 'va mukulattanam āgatesu brahmāmarādijanitāmitasādhuvāde tārāpathamhi bhuvanodaram ottharante

63 Sā dantadhātu sasikhandasamānavannā ramsīhi kundanavacandanapandarehi pāsādagopurasiluccayapādapādim 1 niddhotarūpiyamayam va akā khaņena

64 Tappātihāriyam <sup>1</sup> acintiyam acculāram disvāna ke tahim ahesum ahatthalomā ke vā nayum sakasakābharanāni geham ke vā na attapatilābham avannayimsu

65 Ke no jahimsu sakadiṭṭhimalānubaddham ke vā na buddhamahimam abhipatthayimsu ke nāma macchariyapāsavasā ahesum vatthuttayañ ca saraṇam na gamimsu ke vā

66 Lankissaro pi navalakkhaparibbayena sabbaññudhātum atulam abhipūjayitvā tam dantadhātubhavanam puna vaḍḍhayitvā antopuramhi <sup>2</sup> paṭivāsaram accayittha

67 Dhātum vihāram Abhayuttaram eva netvā pūjam vidhātum anuvaccharam evarūpam rājā 'tha Kittisirimeghasamavhayo so cārittalekham abhilekhayi saccasandho

68 Cārittam etam itare pi pavattayantā te Buddhadāsapamukhā vasudhādhināthā saddhādayādhikaguṇābharaṇābhirāmā taṃ sakkariṃsu bahudhā jinadantadhātuṃ

69 Satthārā sambhatattham purimatarabhave sampajānam pajānam

sambodhim tassa sabbāsavavigamakarim saddahant' odahanto

sotam tass' aggadhamme nipunamati satam sangame sangam esam

nibbanam santam icche tibhavabhayapariccagahetum gahetum

Pañcamo paricchedo.

Dāţhāvamsa samatte.

<sup>&</sup>lt;sup>1</sup> M. Tam pātihāriyam.

<sup>&</sup>lt;sup>2</sup> M. antepuramhi.

## KATTUSANDASSANAGĀTHA.

1 Yo Candagomiracite varasaddasatthe tīkam pasattham akarittha ca Pañcikāya buddhippabhāvajananiñ ca akā Samantapāsādikāya vinayaṭṭhakathāya ṭīkam

2 Ańguttarāgamavaraṭṭhakathāya ṭīkaṃ sammohavibbhamavighātakariṃ akāsi atthāya saṁyamigaṇassa padhānikassa ganthaṃ akā Vinayasaṅgaha-nāmadheyyaṃ

3 Santindriyassa paṭipattiparāyaṇassa sallekhavuttiniratassa samāhitassa appicchatādiguṇayogavibhūsanassa sambuddhasāsanamahodayakāraṇassa

4 Sabbesu ācariyatam paramangatassa satthesu sabbasamayantarakovidassa sissena Sāritanujassa mahādisāmipādassa tassa vimalanvayasambhavassa

5 Suddhanvayena karunādigunodayena takkāgamādikusalena visāradena sabbattha patthaṭasudhākararamsijālasankāsakittivisarena parikkhakena

6 Saddhādhanena sakhilena ca Dhammakittināmena rājagurunācariyena eso sotuppasādajanano Jinadantadhātuvaṃ-so kato nikhiladassipabhāvadīpo

7 Dhammo pavattatu cirāya munissarassa dhamme thitā vasumatīpatayo bhavantu kāle pavassatu ghano nikhilā pajā pi añnonnamettipaṭilābhasukham labhantu

# PAÑCAGATI-DÎPANAM.

EDITED BY

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Ce texte est donné d'après un seul MS., le No. 346 du fonds pâli de la Bibliothèque nationale à Paris. Ce MS., qui vient de Siam, est en caractères cambodgiens-siamois. On sait que ces MSS sont les plus défectueux.

Le No. 347 du même fonds, de même provenance et de même écriture, est le commentaire du texte contenu dans le No. 346; les deux MSS. sont donc, pour ainsi-dire, inséparables. Le commentaire, suivant l'usage, reproduit et explique une partie du texte; quelquefois il corrige les fautes qui s'y trouvent, quelquefois il les répète, quelquefois aussi il en fait qui ne sont pas dans le texte. Il laisse souvent des passages difficiles sans explication. Malgré cela, ce commentaire est d'un très-utile secours pour l'établissement du texte.

Néanmoins, il est évident que, pour donner un bon texte du Pañca-gati-dîpanam, il faudrait pouvoir consulter d'autres MSS.

Comme il aurait fallu donner trop des notes pour rendre compte des différences qui existent entre le présent texte et celui du MS. on n'en a donné aucune. On s'est borné à mettre entre crochets [] les lettres qui ne sont pas dans le MS. et qui ont été ajoutées, entre parenthèse () celles qui sont dans le MS. mais qu'on a cru devoir omettre. Le mot (sic) a été ajouté après certains mots qui paraissent douteux. Quelques notes relatives aux difficultés de lecture ont été mises en très petit nombre, à la suite du texte.

Le MS. compte cinq divisions dont le titre est indiqué à la fin de chacune d'elles. Ces titres ont été reproduits intégralement à la place où ils se trouvent; mais on les a, de plus, ajoutés en tête des divisions, en petites capitales (NARAKANDAM, etc.).

Plusieurs de ces cinq divisions comportent des sous-divisions indiquées par le texte lui-même ou par le commentaire. Ces sous-divisions sont indiquées, à la place même où le texte les mets (quand elles sont dans le texte), par des sous-titres répétés en italiques (attha mahâ-narakâ) en tête de la section qu'ils servent a désigner. Quand ces sous-titres ne sont pas dans le texte, on s'est borné à les mettre en tête de la section, en italiques, et entre parenthèse (2. Nirayussadâ) (§ 1. Peta°), etc. Enfin quand le texte ne fournit aucune indication précise, on a mis seulement des numéros: § 1 § 2.— Le premier mot du texte (Namatthu) est à la place qu'il a dans le MS.

Le nombre des çlokas est de 114: les numéros ont été mis en tête de chacun d'eux, au lieu d'être placés, comme on le fait souvent, à la fin, entre les deux barres doubles qui viennent après le dernier mot du vers.

Dans le MS. les padas sont tous séparés les uns des autrs par un petit espace vide, et il n'y en a entre les vers qu'un espace vide un peu plus grand et un simple trait. Il a paru que le mieux était de mettre un double trait après le 2<sup>er</sup> pada et deux doubles traits après le 4<sup>er</sup>.

La traduction française de ce petit poème se trouve à la fin des "Extraits du Kandjour" (Annales du Musée Guimet, vol. v. pp. 514-528).

# PAÑCA-GATI-DÎPANAM.

#### Namatthu | | |

1 Gunino jitajeyyassa sammâñânâvabhâsino || paratthakârino niccam tilokagaruno namo || ||

2 Kâyâdîhi katam kammam attanâ yam subhâsubba[m] || phalam tass-eva bhuñjati kattâ añño na vijjati || ||

3 Iti mantvå dayåpanno tiloke kataru(sic) satthå || hitåyåvoca sattånam kammuno yassa yapphalam || ||

4 Tam vakkhâmi samâsena sutvâ sambuddhabhâsitam || subham vâ asubham kammam kâtum hâtuñ ca vo dhunâ || ||

### I. NARAKA-KANDAM.

## § 1. Attha maha-naraka.

- 5 Sañjîvo Kâļasutto ea Saṅghâto Roruvo tathâ || Mahâroruvo Tapo ea Mahâtapo ea Avîcayo || ||
- 6 Lobha-moha-bhaya-kkodhâ ye narâ pâṇaghâtino || vadhayitvâna hiṃsanti Sañjîvaṃ yanti te dhuvaṃ || ||
- 7 Samvaccharasahassâni bahûni pi hatâ hatâ || sañjîvanti yato tattha tato Sañjîva-nâmako || ||
- 8 Mâtâ-pitu-suhajjâdi-mitta-dosakarâ narâ || pesuññâsaccavâdâ ca Kâļasuttâbhigâmino || ||
- 9 Kâļasuttânusârena phâlyante dâru va yato || kakkaccehi jalantehi Kâļasuttam tato matam || ||
- 10 Ath-elaka-lingâlâdi-sas-âkhu-miga-sûkare || hananti pâṇino 'ññe ca Saṅghâtaṃ yanti te narâ || ||
- 11 Sanghâțâ tattha ghâțyante sammâ hananato yato || tasmâ Sanghâta-nâmena sammato nirayo ayam || ||
- 12 Kâya-mânasa-santâpam ye karonti ha dehinam || kuṭakâpamakâ ye ca Roruvam yanti te narâ || ||
- 13 tibbena vunhinâ tattha dayhamânâ nirantaram || ghoram ravam vimuncanti tasmâ sa Roruvo mato || ||
- 14 Deva-dvija-guru-dabbam hatam yehi pi rakkhato || te Mahâroruvam yanti ye ca nikkhepa-hârino || ||

- 15 Ghoratâ vuṇhi-tâpassa ravassâpi mahattato || Roruvo ti mahâ tassa mahattaṃ Roruvo api || ||
- 16 Dâvâdi-dahane dâham dehinañ ca karoti yo || so jalam jalane jantu tappate Tâpane rudam || ||
- 17 Tibbam tâpana-santâpam tanoteva nirantaram || yato tato ca lokasmim khyâto Tâpana-nâmako || ||
- 18 Dhammâdhamma-vipallâsam natthiko yo pakâsati || santâpeti ca satte yo tappate sa Patâpane || ||
- 19 Patâpayati tattha te satte tibbena vunhinâ || tapanâtisayenâyam tasmâ vutto Patâpano || ||
- 20 Katvâ gunâdhike dosam ghâtayitvâna sâvake || matâ-pitu-garû-câpi Avîcimhi bhavanti te || ||
- 21 Atthîni pi vilîyante tattha ghoraggitâpato || yato na vîci sukhassa tenâvîcîti sammato || ||

## Attha-mahânarakâ | | |

## § 2. (Nirayussadâ).

- 22 Nirayass-ekamekassa cattâro nirayussadâ || miļhakûpo kukkulo ca asipattavanam nadî || ||
- 23 Mahânirayato sattâ nikkhantâ milhakâsuyam || patanti ye te ghorehi kimivyûhehi vijjare || ||
- 24 Nikkhantâ milha-kûpamhâ kukkule ca patanti te || patitâ tattha te sattâ sâsapâ viya paccare || ||
- 25 Kukkulamhâ ca nikkhantâ dume passanti sobhane || harite pattasampanne te upenti sukhatthino || ||
- 26 Tattha kâkâ ca gijjhâ ca sunakh-oluka-sûkarâ || baka-kâkâdayo bhesmâ lohatundâ subheravâ || ||
- 27 Te sabbe parivâretvâ tesam mamsâni khâdare || puna sañjâtamamsâ te uṭṭhahanti patanti ca || ||
- 28 Aññamaññam vinâsâya paharanti raṇe ca ye || pâpenâsinakhâ te tu jâyante dukkhabhâgino || ||
- 29 Nakhâ yevâsiyo tesam âyasâ jalitâ kharâ || teh-aññoññam nikantanti yan-tenâsinakhâ matâ || ||
- 30 Lohajalita-tikkhattam solasanguli-kanthakam || balenâropayanti tam simbalim pâradârikam || ||
- 31 Loha-dâṭhâ mahâkâyâ jalitâ bheravitthiyo || tam âlingiya bhakkhanti paradârâpahârinam || ||

32 Âradante pi khâdanti sâ-gijjhe luka-vâyasâ || asipattavane chinne nare vissâsa-ghâțino || ||

33 Ayo-gulâni bhuñjanti te tattâni punappunam || pivanti kutthitam tambam ye paratthâpahârino || ||

34 Sonâ bheravâyodâṭhâ bhusam khadanti te nare || vassagonam nadante pi ye sadâ kheṭake ratâ || ||

35 Macchâdi jalaje hantvâ jalitambadravodakam || yanti Vetaraṇi[m] ghoram vuṇhinâ dayhate ciram || ||

36 Lañcalobhena sammûļho yo vohâram adhammikam || karoti narake kaṇḍam so cakkena vihaññate || ||

37 Pîlâ bahuvidhâkârâ katâ yehîdha dehinam || pîlenti te ciram tattâ yanta-pabbata-muggarâ || ||

38 Bhedakâ dhamma-setunam ye câsammagga-vâdino || khuradharâ pi tam maggam gantvâ kandanti te narâ || ||

39 Nakha-cuṇṇita-yukâdi kandanti ciraṃ narâ || punappunam mahâkâyamesaselehi cuṇṇitâ || ||

40 Sîlam yo ca samâdâya sammâ no parirakkhati || vilîyamânamamsatthî kukkule paccate ciram || ||

41 Anunâ pi yo-m-eko micchâjîvena jîvati || gûthamugge nimuggo so kimi-vyûhehi khajjate || ||

42 Disvâvihi-majjha-gate pâṇino cuṇṇayanti ye || tatr-ayomusaleh-eva te cuṇṇanti punappunaṃ || ||

43 Kururâccantakopanâ sadâ himsaratâ narâ || paradukkhapahaṭṭhâ ca jâyante Yama-rakkhasâ || ||

44 Sabbesam eva dukkhânam bhijjamuddhâdi-bhedato || kâya-vâcâdi pâpam yam tam daṇḍâpi na kâraye || ||

Naraka-kaṇḍaṃ pathamaṃ || ||

## II. TIRACCHÂNA-KANDAM.

45 Hamsapârâpatâdinam khattânam atirâginam || jâyante yoniyam râgâ mûļhâ kîţâdiyonisu || ||

46 Sappâ kodhopanâhehi mânatthaddhâ mittâdhipâ || atimânena jâyante gadrabhasoṇayonisu || ||

47 Maccherosuyako câpi hoti vânara-jâtiko || mukharâ capalâlajjâ jâyante kâkayonisu || ||

48 Vadha-bandhana-middhâhi hatth-assa-mahisâdinam || honti kurûra-kammantâ sukâ khajjara-vicchikâ || ||

- 49 Vyaggha-majjâra-gomâyu-accha-gijjha-vâkâdayo || jâyante pecca maṃsadâ kodhanâ maccharâ narâ || ||
- 50 Dâtâro kodhanâ krûrâ narâ nâgâ mahiddhikâ || bhavanti câgino kodhâ dappâ ca garuḍissarâ || ||
- 51 Katam yam pâpakam kammam mânasâdikam attanâ || tiracchânesu jâyante || tena tam parivajjaye || ||

#### Tiracchâna-kandam dutiyam | | |

#### III. PETA-KANDAM.

#### (§ 1. Peta).

- 52 Khajjabhojjâpahattâro yehi uṭṭhâna-vajjitâ || bhavanti kuṇâpâhârâ petâ te kaṭapûṭanâ || ||
- 53 Vihethayanti ye bâle lobhena vañcayanti ca te pi gabbhamalâharâ jâyante kaṭapûṭanâ || ||
- 54 Hînâcârâtihînâ ca maccharâ niccalobhino || ye narâ pecca jâyanti petâ te galakanṭakâ || ||
- 55 Paradânam nisedheti na ca kiñci dadâti yo khuppipâsika-peto so sûcivatto mahodaro || ||
- 56 Dhanam bhuñjati vamsattham na bhuñjati na deti yo || dattâdâyî tato peto laddhabhogî sa jâyate || ||.
- 57 Yo paratthâpahâriccho datvâ c-ev-anutappati || so gûtha-semha-vantânam peto jâyati bhakkako ||
- 58 Yo vadaty-appiyo kodhâ vâkyam ammâvaghatanam || bhavat-ukkâmukho peto so ciram tena kammunâ || ||
- 59 Kurûramânaso yo tv-a(m)dayo kalahakârako kimikîṭapaṭangâdo peto so jotiko bhave || ||

## (§ 2. Kumbhanda°).

- 60 Gamakûţo dadâty-eva yo dânam pîļayaty-api || Kumbhando vikaţâkâro pûjamâno so jâyate ||
- 61 Niddayo pâṇino hantvâ bhakkhitum yo dadâti ca || khajjabhojjâni so vassa labhate pecca Rakkhaso || ||
- 62 Gandha-mâlâ-ratâ niccam mandakodhâ ca dâyakâ || Gandhabbâ pecca jâyante devânam rativaddhanâ || ||
- 63 Kodhano pisuno koci lobhattham yo payacchati || Pisâco dutthacitto so jâyate vikaţânano || ||

- 64 Niccappaduṭṭhâ capalâ parapîḷakarâ narâ || sampadânaratâ niccam Bhûtâ pecca bhavanti te || ||
- 65 Ghorâ kuddhâ padâtâro piyâsavasurâ ca ye ||
  jâyante pecca Yakkhâ te ghorâhârâ surâpiyâ || ||=
- 66 Ye nayantîdha yânehi mâtâ-pitu-guru-jane || vimâna-cârino Yakkhâ te honti sukha-saṃyuttâ ||
- 67 Taṇhâ-macchera-dosena pecca petâsubhehi tu(m) yakkhâdâyo kiliṭṭhehi tasmâ taṃ parivajjaye || ||

#### (§ 3. Asura).

68 Satho mâyâviko niccam carate n-aññapâpako || kalippiyo padâtâ ca so bhavaty-Asurissaro || ||

69 Tâvatiṃsesu devesu Vepacittâsurâ gatâ || Kâlakañjâsurâ nâma gatâ petesu saṅgahaṃ || ||

Peta-kaṇḍaṃ tatiyaṃ || ||

#### IV. MANUSSA-KANDAM.

- 70 Devâsuramanussesu hiṃsâyappâyuko naro || dîghâyuko tv-ahiṃsâya tasmâ hiṃsâ vivajjaye || ||
- 71 Kuṭṭha-kkhaya-jar-ummâdâ ye[ca]ññe rogâ pâṇinaṃ || vadha-tâḷana-bandhehi honti ha tesu jantusu || ||
  - 72 Hârako yo paratthânam na ca kiñci payacchati || mahatâ viriyenâpi dhanam so nâdhigacchati || ||
  - 73 Adinnam dhanam âdâya dânâni ca dadâti yo || so pecca dhanavâ hutvâ puna jâyati nidhano || ||
  - 74 Na hârako na dâtâ yo na h-atikapaṇo jano || kicchena mahatâ dabbam thiraṃ so labhate dhuvaṃ || ||
  - 75 Hârako na paratthânam câgavâ vîtamaccharo || ahâriyam bahu vittam iddham so labhate naro || ||
- 76 Âyu-vaṇṇa-bal-upeto dhîmâ roga-vivajjito || sukhî pajâyate niccam yo dadâti ha bhojanam || ||
- 77 Salajjo rûpavâ hoti suchâyo janatâpiyo || so bhave vatthalabhî ca yo vatthâni payacchati || ||
- 78 Âvâsam yo dadâti ha vippasannena cetasâ || pasâdâ sabbakâmiddhâ jâyante tassa dehino || ||
- 79 Sankamopâhanâdîni ye payacchanti mânavâ || bhavanti sukhino niccam labhante yânam uttamam || ||

- 80 Papâ-kûpa-taļâkâni kârayitvâ jalâsaye || sukhino vîtasantâpâ nippipâsâ bhavanti te || ||
- 81 Pupphehi pûjito niccam samiddho sirimâ bhave || saraṇam sabbadehinam ârâmam yo payacchati || ||
- 82 Vijjâdânena paṇḍiccam paññâ-vyâsena labhate || bhesajjâbhayadânena rogamutto tu jâyate || ||
- 83 Cakkhumâ dîpadânena vâļadânena sussaro || sayanâsanadânena sukham labhati mânavo || ||
- 84 Gavâdim yo dadâti ha bhojjam khîrâdi-samyuttam || balavâ vaṇṇavâ bhogî hoti dîghâyuko ca so || ||
- 85 Kaññâ-dânena kâmânam labhî ca parivâravâ || dhana-dhañña-samiddho tu bhûmi-dânena jâyate || ||
- 86 Pattam puppham phalam toyam atthâpi vâhanam piyam || yam yam yatthecchitam bhatya[m] dâtabbam tam tadatthinâ || ||
- 87 Kesayitvâ dadâti ha saggattham vâ bhayena vâ || yasattham vâ sukhattham vâ kiliṭṭham so phalam labhe || ||
- 88 Sakattha-nirapekkhena dayâ-yuttena cetasâ || parattham deti yo so yam akiliṭṭham phalam labhe || ||
- 89 Yam kiñci dîyate-ññassa yathâ kâlam yathâ vidhi || tena tena pakâreṇa tam sabbam upatiṭṭhati || ||
- 90 Pare abâdhayitvâna sayam kâle yathecchitam || akesayitvâ dâtabbam tam hi dhammâvirodhitam || ||
- 91 Evam pi diyamânassa dânass-eva phal-ubbhavo || dânam sabbasukhânam hi paramam kâraṇam matam || ||
- 92 Virato yo paradârehi dâre so sundare labhe || snehappadesakâlâdi vajjanto puriso bhave || ||
- 93 Paradâresu saṃsaṭṭhaṃ yo na vâreti mânasaṃ || sârajjati c-anaṅgesu nârittam yâti so pumâ || ||
- 94 Yâ jigucchati narattam susîlâ mandarâginî || niccam pattheti pumbhâvam sâ nârî narattam vaje || ||
- 95 Yo tu sammâ nivâtankam brahmacariyam nivesati || tejassî suguno bhogî devehi pi sampûjito || ||
- 96 Dalhassati asammûlho virato majjapânato || jâyate saccavâdî ca yasassî sukha-saṃyutto || ||
- 97 Bhinnânam api sattânam bhedan-n-eva karoti yo || abhejja-parivâro so jâyate thira-mânaso || ||
- 98 Ânattim kuruto niccam gurunam hattha-mânaso ||

hitâhitâbhidhâyî ca so âdeyya-vacano bhave | | |

99 Nîcâ parâvamânena vipallâsena t-unnatâ || bharanti sukhino datvâ sukham dukkham ca dukkhino || ||

100 Paravambhanabhiratâ saṭhâ h-asaccavâdino || khujjavâmanattam yanti ye ca rûpâbhimânino || ||

101 Jalo vijjâsu macchero bhave mûgo piyâppiyo || jâyate badhiro mûlho hitavâkyabbhusûyako || ||

102 Dukkham pâpassa puññassa sukham missassa missakam || ñeyyam sadisanissandam kammânam sakalam phalam || ||

Manussa-kandam catuttham | | |

#### V. DEVA-KANDAM.

#### § 1.

103 N-ev-attano sukhâpekkhî na ca hattho pariggahe || gahânam pamukho vâyam Mahârâjikatam vaje || ||

104 Mâtâ-pitu-kulejettha-pûjako câgavâ khamî || tussati yo na kalahe Tâvatimsesu so bhave || ||

105 Na vigahe ratâ n-eva kalahe haṭṭhamânasâ || ekanta-kusale yuttâ ye te Yâmopagâ narâ || ||

106 Bahussutâ dhammadharâ supaññâ mokkhakankhino || gunehi parituṭṭhâ ye narâ te Tussitopagâ || ||

107 Sîlappadânavinaye pavattâ ye sayam narâ || mahussâhâ ca te vassam (sic) Nimmânarati-gâmino || ||

108 Alînamânasâ sattâ padâna-dama-saññame || guṇâdhikâ ca honti te Parinimmittavattino || ||

109 Sîlena Tidivam yâti jhânena Brahma-sampadam || yathâbhûta-pariññânam Nibbânam adhigacchati || ||

#### § 2.

110 Subhâsubham kammaphalam mayeta[m] kathitam phalam ||

subhen-eva sukham yâti dukkhañ câsubhasambhavam || ||

111 Maccu-roga-jarâ tv-eva cintanîyam idam tayam || vippayogo piyehâsi kammano tassa tam phalam || ||

112 Pappoty-evam virâgam yo viratto puññam icchati || pâpañ ca vajjayaty-evam tam sunâtha samâsato || ||

- 113 Sammåparatthakaraṇam parânattha-vivajjanam || puñña-pâpa-vipallâso vuttam etam mahesinâ ||
- 114 Devâ c-eva manussâ ca tisso pâpâ yâ bhûmiyo || gatiyo pañca nidiṭṭhâ buddhen-eva tayo bhavâ || ||

## Deva-kandam pancamam | | |

# Pañca-gati-dîpana[m] samattam || ||

### Notes.

- Cl. 3. 2. MS. kataru; perhaps bhagavâ.
- Cl. 31. 2. bherav°; MS. terav°.
- Cl. 59. 1-2. MS. tvam dayo, for tu-adayo (?).
- Cl. 61.2. Text, bhakkhitam; Commentary, bhakkhitum.3-4. MS. sovassa labhate; perhaps labhate so-v-assa.
- Çl. 74. 2. Text, nahadhikapane; commentary (explaining), dhanâtisayena kappano.
- Cl. 93. 3. Text, sarajjati; Commentary, rarajjati.
- Cl. 94. 1. MS. narittam; 4. MS. narattam.
- Çl. 107. 3. MS. vassam for vassu = v-assu or vassum = v-assum (?).
- Cl. 110. 4. MS. sambhavam; perhaps sambhavâ.
- Çl. 112. 1. MS. virâgam so.

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<sup>1</sup> Balance in bank on 1st January 1885, £616 8s. 11d.

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Cts.	16	10 14	90	40	09	00	80	90
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1883. Jan. 1st. Balance brought forward from last year 882 0	June 30th. Subscriptions received from five subscribers for first year 52 50							Rs. 934 50

Rs. 743 23=£60 inclusive of expenses.
 52 = 10d. ditto.
 6 25 = Commission.

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Galle, 30th June, 1883. E. R. GOONERATNE.

# ACCOUNTS IN CEYLON, 1883.

Ed. Gooneratne in Account with the Pali Text Society, Half-year ended 31st December, 1883.

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RECEIPTS.	Rs. Cts.	Balance brought forward from last Half-year 58 80	Subscriptions for 1883 from 78 Subscribers at	10½ Rs. each 819 0	(Out of 81 Subscribers in list, three were Five-	Guinea Subscribers, and their amounts were	remitted last Half-year).	One Subscriber for 1883 at 52½ Rs 52 50	Four Subscribers whose first year's Subscription	was received after 30th June 42 0		Rs. 972 30			

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Dec. 21st.

1884.

Galle, 31st December, 1884. E. R. GOONERATNE.

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2.	ABHIDHAMMATTHA-SANGAH	Α ,,	,,	(See above, p. x), 1884.
3.	Âyâranga Sutta	,,	,,	Рвог. Јасові, 1882.
4.	KUDDHA- AND MÜLA-SIKKH	ì ,,	,,	Dr. E. MÜLLER, 1883.
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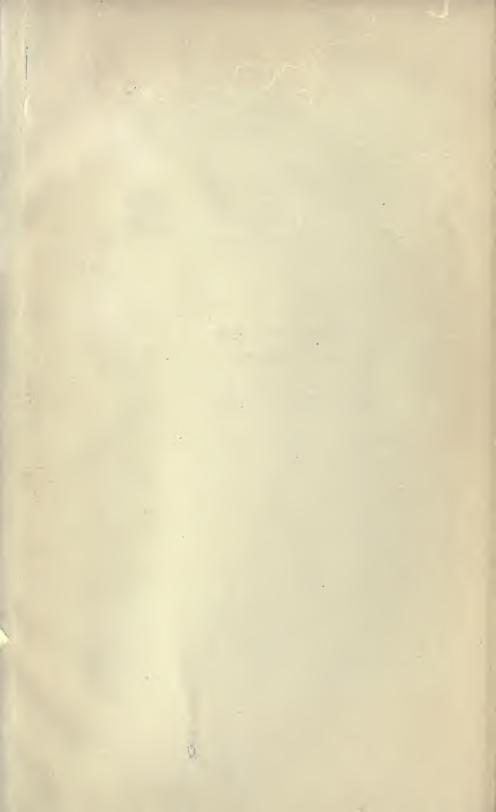
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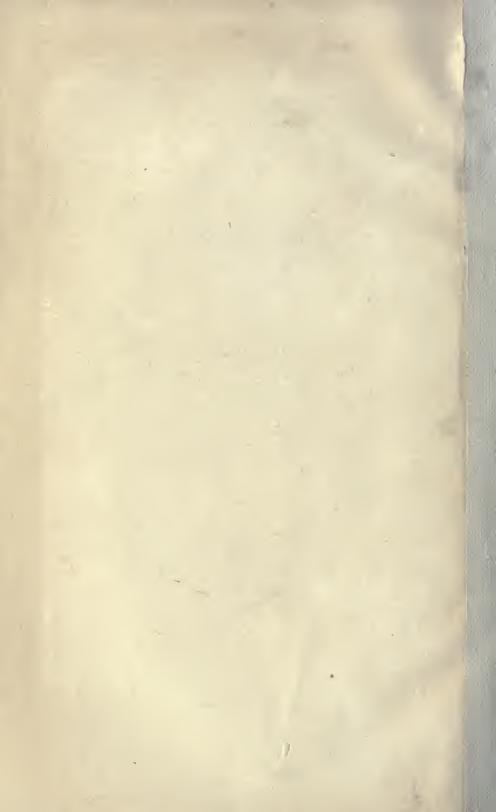
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